

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MAY 21, 1914

NEW SERIES, VOL. XVI, NO. 21

## CONVENTION CLIPPINGS

President J. L. Johnson, Jr., of Mississippi Woman's College, was made vice-president of the Southern King's Teacher Alumni Association.

A reception was given by Mrs. Hooper at the governor's mansion Saturday afternoon to the women attending the convention. It was brilliant.

The Home Mission Board reported baptisms 30,861 for the past year; total additions, 56,747. The Foreign Mission Board reported over 5,000 baptisms and the largest collections in its history.

The Home Mission Board had another motto on the wall this year, "Unity is valuable, but it can never be so valuable as truth and honesty." We hope there will be no guns trained on this banner as last year.

"No automobile for me; I'll put it in a man" was what one brother from Lynchburg sent up on his card when Dr. Mullins was taking the collection for the seminary students' fund which had accumulated a debt of \$6,000 for grocery bills and such like.

It took longer to organize the convention this year than for many years because there were five nominations for president, requiring three ballots and nearly all of the first afternoon session. Dr. Burroughs was finally elected, with Dr. Gambrell as a very close second.

The badge worn at the Southern Baptist Convention this year was very appropriate. The Nashville committee prepared a small bronze elliptical pin with the imprint of the Sunday School Board building. Last year it was a beautiful white enamel fleur de lis, being the flower of St. Louis, where we met.

The climax of the convention was reached on Saturday morning when the new building of the Sunday School Board was presented by Mr. A. B. Hill and responses were made by Drs. Lansing Burroughs and G. W. Truett. These were speeches of wonderful inspiration. It would be well if they could be published and read all over the South.

The address of welcome by Dr. F. A. Lofton, the nestor of Nashville Baptists, had the good old Baptist ring to it. We should like to publish it in full as was done by the Nashville morning paper — The Tennessean. The folks in Nashville had some mighty good reading in the paper the next morning. The response was led by Dr. J. B. Gambrell and was a model of brevity and good sense.

There have grown up in recent years a good many "side shows" in connection with the great convention. This year there were three or four banquets, besides meetings of committees and trustees and the W. M. U. These may be inevitable and proper, but they are in danger of destroying interest in the convention itself by causing some to be absent or tardy. This will be relieved by the plan of having no afternoon session of the convention.

President E. Y. Mullins says in the Standard (Chicago): We Baptists have Christianity reduced to its lowest terms on the ceremonial side and stated in its highest terms on the spiritual side. Quakers and Unitarians both abolished the ordinances and failed as world forces for the propagation of Christianity. The Unitarians became a form of intellectual culture. Quakerism emphasized the spiritual. Both lost projectile power, penetrating force. No church can succeed as a disembodied spirit. The Master evidently knew this. So did the apostles. If we as Baptists become ecclesiastically a disembodied spirit we will pay the penalty of the others. No church in history has succeeded as a church without convictions as to its churchliness. This is not ecclesiasticism except in the legitimate meaning of the word. It is rather common sense and New Testament teaching. As I see the matter, the open membership plea proceeds on the assumption that all denominationalism is wrong, that of Baptists as well as others. I can respect the motives of any one who honestly opposes all denominationalism, however little I may esteem his views. The chief objection to his views is that it would be necessary to start another denomination in order to make them effective. It is infinitely better for the world that Christians embody their convictions in distinct organizations, love each other and co-operate in all practicable ways, than that our Christianity should become so colorless and our motives so feeble that we would be without vitality enough to differ. Keep the emphasis in the right place, of course. Make the spiritual primary. But don't mar loyalty to the spiritual by a weak opportunism as a means to success, where a spiritual tonic would save the situation. Loyalty and conviction are essential elements of spirituality. Let us not forget this.

The report on denominational literature expressed regret that the books for our people are intended too exclusively for people of culture and generally cost more than people are willing to pay. The book by O. C. S. Wallace on "What Baptists Believe," was commended. This costs but fifty cents. Newspaper articles ought more often to be put into tracts. The deliverance by the Texas Convention on Christian union was highly commended. The religious paper was said to be the greatest educational force we have. Every pastor ought to see that the paper is put into every home, except it be in a very unusual condition. All interests center in the paper. Report was recommitted to be abbreviated. This it seems to us was unfortunate, inasmuch as no provision was made for discussion.

The assignment committee had heavy work to do, but never lost their heads or their patience. Nashville had to spread itself to take care of the convention.

Truett: The outstanding scandal and supreme reproach of our time is the failure to support the denominational press.

It was a matter of general remark that there was more disorder in the convention this year than ever before, due partly to the enlarged attendance.

There were, as nearly as we could learn, about two hundred in attendance from Mississippi. It was a goodly company, and they enjoyed it to the full.

Home Board Singer Babbitt who conducted the singing at the Mississippi Men's Convention was in charge of the singing at the Nashville convention.

The speakers could be heard and the people seated in the Ryman auditorium, Nashville, better perhaps than anywhere the convention has met since we were in Baltimore.

The Training School young women from Louisville came to the meeting in Nashville in a body and gave a delightful representation of "Opening Day" at the Training School.

Truett: "Six times as many teachers in Southern Baptist Sunday Schools hold certificates of training as are found in all other denominations together in North America."

Dr. W. A. Borum, of Jackson, was made the new trustee from Mississippi of the Southern Baptist Theological Seminary, we being entitled to one more on account of funds contributed in the last year. The number from Mississippi is now six.

This convention, being near the center of the territory, was the most largely attended in its history, having over 1,500 delegates. Of course, there were many in attendance who were not delegates. The auditorium, seating five thousand, was often full.

An emergency appeal was made to the convention on behalf of Ouachita College which is threatened with being sold for debt. It was a new proposition before the body, but the brethren were equal to it, instructing the Home Board to expend \$10,000 to save the college if the business situation of the school justified it.

The elevation of Secretary Burroughs to the presidency made necessary the election of another secretary, which was done by electing Rev. Hight C. Moore, of North Carolina. He is well fitted for his task, and began his work as if he had always been at it. If he makes as good a secretary as he has an editor, there will be no room for regrets. O. F. Gregory, of course, continues as the other secretary.

The King's teachers' banquet and the seminary banquet were held in the Y. M. C. A. building. The gymnasium was transformed into a dining hall and at least five hundred people sat at the tables. The speeches were good and most of them were kept in the proper time limit. There was one "joke" by an eminent and beloved brother at the first banquet that could have been spared in a mixed audience at least.



# Southern Baptist Convention

## Nashville, Tennessee

MARTIN BALL

### Prologue.

**B**APTIST preachers, laymen and their wives are on every train headed for Memphis and other points leading into Nashville. All of them are happy, hopeful and buoyant. They talk of other days, of their present work and the prospects for the future. They sing, as the train rushes on, the happy songs of Zion, and make merry the entire journey.

Nashville is crowded to the guard, and some find trouble in finding suitable boarding places. Two hours before the gavel sounds for order the Ryman auditorium is well filled. The greetings are cordial and certainly genuine. There are mottoes of various kinds decorating the walls about the auditorium; some of them are: "Unity is Valuable, but it can never be so Valuable as Truth and Honesty," "The Need of the World is the Gospel of God," "We Need the Judson Spirit for our Task," "Our Glory is a Constituency Created, our Goal a Constituency Cultivated." The summary of the year's work of each of the boards is hung in a conspicuous place. The Home Board reports 30,331 baptisms; 56,767 altitudes. Mississippi is eighth among the states in gifts to foreign missions and ninth in gifts to home missions. Mississippi has gone down the list when she should go up. Let everyone determine that such shall not be the case again.

### The Convention Opens.

The Convention was called to order promptly at three o'clock by President Dargan. The Convention sang "All Hail the Power of Jesus' Name" and "How Firm a Foundation," led by Gospel Singer Babbitt. The president read I Cor. 13. Prayer was offered by John M. Pilcher, of Virginia. The secretaries announced at the calling of the Convention to order that 1060 in class one had enrolled and 1496 in class two. Of course, other names will be added as they register. The election of officers was an exceedingly interesting occasion. Dr. E. C. Dargan requested that no one nominate him for re-election, but with all that, he was nominated and many voted for him. The real race was between Dr. J. B. Gambrell, of Texas, and Dr. Lansing Burroughs, of Georgia. Dr. Burroughs was elected by a vote majority. The president ruled that the election could not be made unanimous, so it stood as it was cast. Dr. Lansing Burroughs was conducted to the president's chair and the gavel was turned over to him by Dr. Dargan. Dr. Burroughs was choked with emotion. Fifty-five years ago, when but a mere boy, he attended, for the first time, the Southern Baptist Convention. For 32 years he has served the Convention very efficiently as secretary. The election of vice-presidents resulted as follows: J. M. Pilcher, Virginia; W. E. Powers, Kentucky; M. H. Wolfe, Texas; H. S. D. Mallory, Alabama. Rev. Hight C. Moore, of North Carolina, was chosen to succeed Dr. Burroughs and Dr. Oliver F. Gregory was re-elected. George B. Norton, of Kentucky, was re-elected treasurer, and Dr. W. J. Harvey, of Kentucky, re-elected auditor. While the tellers were counting the ballots for president, the secretaries read excerpts from their several reports, digests of which will appear later.

### Wednesday—Evening Session.

The Convention was called to order by Dr. Burroughs. The great auditorium was well filled. The delegates occupied the first floor

and visitors in the galleries. A large chorus sang some charming songs. The Home Board quartet, composed of J. P. Schofield, basso; I. E. Reynolds, soprano; E. L. Woelstel, baritone; D. R. Wade, tenor, was called to the platform and sang. Dr. H. A. Porter, of Texas, read Deut. 1:19-40, and prayer was offered by Dr. E. C. Dargan. A message was received by Secretary B. D. Gray of the death of his brother and that Vice-President Washburn, of Oklahoma, was not expected to live. Special prayer was offered for God's comfort to the suffering ones. Dr. Geo. W. McDaniel, of Virginia, preached the Convention sermon. His subject was "Southern Baptists at Kadesh-Barnea." He selected texts from Num. 13:30-31 and Deut. 1:26. The speaker pleaded for more progressiveness in the churches and larger contributions for educational and missionary work. Dr. Geo. A. Lofton delivered his address of welcome in a happy mood. It was a talk that thrilled the great Convention. The president had difficulty in refraining the Convention from applauding. Dr. Jas. B. Gambrell, of Texas, was requested to respond in behalf of the Convention.

### Thursday—Morning Session.

A number of spiritual songs were led by Gospel Singer Babbitt, of the Home Board. Geo. W. McCall, of Texas, offered prayer. Dr. F. B. Taylor, as the fraternal representative of the Northern Baptist Convention, was introduced and brought greetings from the Northern Convention. He was happy in his expressions concerning fraternity.

The hour for the devotions having arrived, Dr. S. J. Porter, of San Antonio, Texas, read some passages from the Book. He spoke beautifully of the inscription on a tomb at some point on the Atlantic. Then told us of changes which are going on now. Our little systems have their day and pass away. The Convention was hushed into quietude and thoughtfulness during the fifteen minutes of the devotions.

### Welcomed to City.

Preceding the election of officers devotional exercises were held, after which Dr. G. A. Lofton, of Nashville, the veteran Baptist, extended the formal welcome to the delegates and visitors. Every institution of learning, evangelical denomination, medium of the press and all of the business men are glad to have the great body of Baptists in Nashville, he said, and the entire resources for pleasure and profit in the city are open to the visitors.

A brief account of the birth and progress of the Baptist denomination was given by Dr. Lofton during his address, together with an expression of his pride in the church record. Continuing, he said:

"Baptists have never stood upon the doctrine of justification alone by faith, and held the ordinances as symbols and signs, not mediums of grace. The deity of Christ, the holiness of law, the damnation of sin, the judicial atonement, salvation by grace, believers' baptism, the independent church as the pillar and ground of truth, the Bible as the sole rule of faith and practice, freedom of conscience, the Baptist maxim: Blood before water, Christ before church, the spirit with the Word before all, in all and through all—this is the palladium of Baptist power and success, and we welcome you to its consideration and protection. Twentieth century human nature—its conditions and necessities—is precisely the same as in the first century, and it requires the same old salvation by grace, justification by faith, to save it that it ever did.

"Again, I welcome you in the progress of Nashville Baptists. Within twenty-six years they have grown from six to nineteen churches, and within ten years, since our last meeting here, ten of those churches have been constituted and fifteen new houses of worship have been built. We have more than doubled our material resources, numbers and capacity for service, and our contributions to home and foreign missions, to say nothing of other objects of beneficence, have trebled. Time would fail me to tell of the churches and other Baptist institutions of this city, and of the mighty men and women who built them and now direct their operations. These all greet and welcome you."

Dr. J. B. Gambrell, of Texas, as stated above, was called upon to reply to the welcome address. He said in part:

"We appreciate Dr. Lofton's gracious words and we are glad to be here. We came on a purpose, and the largest contribution we can make to this city is to act like Baptists ought to act. Baptists ought to be good people. They should be humble. They have nothing to brag of. They have not even invented a creed. All they have is the New Testament. Again, I admonish you to go out in this city and be exponents of the Christian faith and wherever you touch the lives of others you will help them. Do right and you will be a blessing to this city."

The report of the committee to confer with the Northern Baptist church was read by Hon. Joshua Levering, the millionaire coffee merchant of Baltimore. The committee reported that no meetings were held with the committee from the Northern Baptist Convention last year, owing to a change in the plans for the meeting, and recommended that the convention appoint a committee of nine to confer with the committee of the Northern body before the next session of the convention. The report was adopted.

The church is not the product of human history as such—but of the divine work and human. It is the greatest institution in the world—Christ in His children. Every man and every woman conscious of the divine presence, Christ leading always. God dwells in the church and we are privileged to work in this institution. Christ walks in His church. Jesus masters His church by His own will. The Convention was led in prayer by Dr. M. D. Jeffries, of South Carolina.

When President E. C. Dargan turned the gavel over to Dr. Lansing Burroughs he made a very feeling response. He said in part:

"I hope I may be excused for giving way to emotion, for I am looking back over a scope of fifty-five years. When a lad of 16 I sat with the honorable guild of reporters in the convention of 1859, a child, but an interested witness in the battle of the giants. I saw Dr. Howell's friends march into the old edifice of the First Baptist church. But I will not remind you of those old, bitter days. Those were strenuous days, but these are days oiled and lubricated with the love that comes from the heart. I have had the personal fellowship of every convention and when 34 years of age you called me to be your secretary. From that day to this I have been in the service of the brethren. If you think I can serve you now, I am at your service."

Dr. Burroughs was presented with a large bunch of ascension lilies by the members of the First Baptist church in remembrance of his long and faithful service as pastor of that church. Dr. J. M. Frost, editor of the Sunday School

Board, and a member of the First church, made the presentation.

### Thursday—Afternoon Session.

The meeting was opened by singing "Amazing Grace." The convention quartet rendered some excellent songs, yet those of us who were at Newton were of the opinion that the Clarke College quartet could excel them. And it was good.

Dr. H. A. Porter, of Texas, presented the report of the committee on the Judson movement. The two years of the work of this committee, \$602,875 has been raised. But only one year remains to get more than this sum.

The report of the committee is timely in view of the fact that it will be exactly one hundred years ago on May 18, when the message of the missionary, Judson, was sent to America from Asia: "Should there be formed a Baptist society for a man in these parts, I should be ready to consider myself their missionary." Judson left America a member of one church, and arrived in Asia an acknowledged believer in the doctrines of the Baptist church. He resigned from the other church and was left without means of support. This is the centennial the Baptists celebrate by the expenditure of the largest missionary fund any church has ever raised in the history of the world, and the sum is in addition to the regular missionary contributions.

The report pays tribute to the "shining and resplendent leadership of Dr. T. B. Ray," secretary of the Judson Centennial movement, and to "the masterly and heroic services of the field representatives" who have been collecting the fund.

"It is a matter of special congratulation and thanksgiving," says the report, "that the fears of some that the centennial effort would cripple the current funds of the board have been dissipated by the fact that the receipts of the board for the past fiscal year were greater by \$44,000 than for the year previous and this notwithstanding considerable financial depression and many unusually adverse circumstances."

The report re-affirms the faith of the committee in the wisdom of devoting two-thirds of the fund to the enlargement and equipment of the church's educational institutions in the foreign field and declares that there can be no antagonism between evangelism and education. The enormous need of the native worker is also stressed and education is needed for these, it is said.

### Defeat Not Considered.

The report concludes with the statement that no provision has been made for defeat and the entire million and a quarter dollars will be raised by the meeting of the convention in 1915.

"Six hundred thousand dollars is a small thing if we do what we ought to do," said Dr. T. B. Ray, secretary of the Judson centennial, in a fervid appeal for more men and more money for missions. "Let's give the people the vision," said he, "and we can raise this money this year. We want no martyrs on our mission fields. We want service. We already have 273 missionaries in foreign countries, but we need to double or treble this number," he declared.

Dr. A. B. Deter, just returned from a twelve-year stay in Brazil, declared that if the delegates weren't made of asbestos they would feel as enthusiastic as he about the success of the missionary fund. Dr. Deter described his feelings as he went through privations, and still the Southern Baptists were not able to help him. Once, he said, John D. Rockefeller donated \$100,000 for the evangelism of Brazil, but the foreign board would not accept this from the oil king.

### Wants \$10,000,000.

"Why don't you make the centennial fund \$10,000,000 instead of a million and a quarter?" asked Dr. Deter in a burst of enthusiasm.

### Efficiency Committee Reports.

The report of the efficiency committee occupied sometime. Dr. John E. White, of Atlanta, read the report. The commission proposed radical changes in the procedure of church business, and re-affirmed the belief of the church in Baptist doctrine.

"We believe in Christian unity," the report declared, "but we will not seek this unity through the compromise of honest convictions; our doctrine is stated in the New Testament."

The report declared: "We cannot accept or approve infant baptism, and we refuse any form of proxy religion," the last statement, it explained, being a reference to the custom of the Catholic church and the priesthood.

In considering the report of the committee on the Foreign Mission Board to the convention Dr. C. B. Waller, of North Carolina, showed that the committee approved the board's report, especially the custom of having the report examined by certified accountants. Missionary Geo. H. Lacey, of Mexico, said:

"I believe we are going to have a new Mexico out of the present anarchistic conditions. We are having a revolution in civil government and I believe we are also going to have a revolution along moral lines. The majority of the Mexican people now don't know what they are fighting for, but it is a struggle between the Mexican people and the old army of Porfirio Diaz.

"The time for Southern Baptists to assert themselves in Mexico is when the revolution ends. The revolutionary spirit all over the world is always underlaid by a spiritual revival. After the people get the vision, as in China, their civil aspirations are also awakened. This is the greatest opportunity that God ever gave us in Mexico. Let's be on the crest of the mighty tide of religion that is soon to sweep that storm-swept land. The winning of the revolution will open the doors to missionary work as never before."

He said that the revolutionists of Northern Mexico are friendly to the Protestant churches. Villa is a much misunderstood man. He is no more of a bandit than many others of the Mexican chiefs. The careers of Jephtha and Villa are much alike. He told of the heroic conduct of Villa at the battle of Torreón where he led his men up the breastworks and was always in the front, and had no artillery supporting him.

Dr. A. S. Patterson, of Florida, but for the past several years a missionary to West Africa, was introduced by Dr. Ray, and told of the almost insurmountable difficulties that surround the Baptist missionaries to Africa. He said it took him eight months to learn the language, since he had to do such an enormous amount of surgical work. He described how he was left as the only missionary in a land the size of Florida in West Africa, with a Baptist theological seminary, a school and a church to look after by himself and declared that the equipment of the church in West Africa is pitifully inadequate.

When the next speaker, Dr. W. B. Bagby, of Sao Paulo, Brazil, was introduced, President Burroughs asked that the convention stand in token of the respect of the convention for the veteran missionary who has been preaching the gospel to Brazil for thirty-three years and who was the first Baptist missionary ever sent to that land. A chautauqua salute was given the old missionary.

### Revolution in Brazil.

Dr. Bagby described the bloodless revolution in Brazil and the freeing of 700,000 slaves overnight. He told of the impossible difficulties of the early work in Brazil, and how the republic has made missionary work possible. When he first landed there thirty-three years ago he said he was advised by the American consul-general to turn back home as the odds he faced were too great.

"My friends, there are sixty million souls in South America ready for the gospel," he ex-

claimed dramatically. "The Baptists of the South now have an opportunity to evangelize the coming Caucasian continent of the world. We need men and money. There are thousands of cities in Brazil where the gospel has never been preached. I plead for those people and for the multiplied millions of immigrants coming from Europe every day.

Missionary J. L. Daws, of North China, deplored the fact that the greater percentage of freight that arrived from America to China is composed of American whiskey and American cigarettes. One hundred thousand people starve to death annually in his province of North China alone and he declared that the occurrence was so common that no mention of it was ever made by American news agencies.

An amusing incident of the session was the presenting of a string of genuine Chinese beads to Dr. Burroughs. The beads are the same kind given to Chinamen when they are made mandarins. Clad in the beads, Dr. Burroughs smilingly addressed the convention and asked that if the delegates required that a queue be worn with the costume.

"We haven't had queues in China since the revolution," said a missionary.

The following missionaries were then introduced by Dr. Ray and were given a salute by the delegates as they stood on the platform:

J. E. Wills, Central China; Dr. Bagby, Dr. Langston, Brazil; Dr. Chastain, Mexico; Miss Pearl Harrison, China; Dr. and Mrs. Lake, South China; Drs. Lacey, Hooker and McHahon, of Mexico.

Dr. B. W. Spilman read a report of the committee on equipment for pastors. The committee, he stated, was working to secure better equipment for the pastors of the various churches. The report was adopted.

Dr. B. F. Riley read a report from the committee on a proposed negro theological seminary. He stated that great interest had been shown in the establishment of the seminary, and that the national Baptist convention had agreed to co-operate in the movement. The report was adopted. Dr. P. J. Searcy, colored, of Memphis, spoke in regard to the proposed seminary. He urged better preparation for colored ministers.

Nashville Baptists, white and colored, have already begun plans looking forward to the location of this seminary in Nashville. Some time ago Drs. R. W. Weaver, Allen, Fort and S. P. Devault met with a committee from the colored Baptists and Secretary A. P. Foster of the industrial bureau, at which time tentative plans for the seminary were made.

The report of the Sunday School lesson committee was read by Editorial Secretary I. J. Van Ness, of the Sunday School Board.

He stated that many Sunday Schools were using the lessons and that more were expected to take the service in the fall. He spoke of the recent movement for denominational control of Sunday School lessons and urged that the church have final control over the Sunday School lessons. He recommended that the committee be given full authority to deal with the matter, together with the Sunday School Board. He reported the committee still in favor of the uniform lessons, however. The report was adopted.

Much discussion was had over the report of the committee on temperance. Dr. A. J. Barton read the report. It was recommended that the committee be empowered to employ a worker. The report with its recommendation was adopted.

Dr. W. L. Potat, of Wake Forest, N. C., made a report for the social service commission. He urged that the church maintain the Christian school and Christian press, spread Christian influence and regulate business and industrial conditions.

He stated that the church was directly responsible for the solution of social problems, and spoke of the evils of war, of the liquor traffic, vice and diseases. [Continued on page 6.]



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## EDITORIAL.

### SECRET OF SPIRITUAL GROWTH.

Jesus said, "Unto you is given to know the mysteries of the kingdom of heaven, but to them it is not given." There are three qualities of mind that are essential to growth in Christian knowledge and development in grace, which come to light in connection with the parable of the sower.

There can be no progress where there is no interest, no real desire to know, no spiritual curiosity. One difference between the "disciples" and the "multitude," both of whom heard the parable, was that the former came and asked Jesus what the parable meant, while the latter dismissed it from their minds. How rare a thing it is for people who have heard a sermon to linger and ask the preacher about something they did not exactly understand. They are hungry, and want to get home to dinner, or sleepy and are in a hurry to get back and go to bed, or they have other things that take their minds away as soon as they get out of the house. Because they do not understand, the birds pick up the seed, and the think no more about it. It would gladden my heart if a preacher's heart if the people would come to him to ask questions. It wouldn't be a bad thing if some questions should be asked occasionally right in the middle of the sermon. It would make the whole congregation sit up and take notice, and many a truth would soak in that now runs off and is lost.

It follows closely upon this that one's progress depends upon making good use of the knowledge and experience and opportunities he has. Use what you have. He that hath ears to hear let him hear. Like heed how you hear. Not only in connection with the parable of the sower did Jesus say, "To him that hath shall be given," but also in connection with the parables of the pounds and talents where He was impressing them with the necessity of diligent use of what they have. Promotion of any kind comes by deserving it. There is no favoritism in the kingdom. Nobody has a pull more than another. If you make good in His service the way is open to be called to further and closer fellowship. He says, "His servants shall serve Him and by consequence they shall see His face." If you do well the task assigned you it means to know Him better and to be better fitted for greater tasks. We cannot be too careful in faith discharge of the commissions He gives us, however small. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him."

The third and not least essential condition is the object in view in Christian activity. The purpose of all growth in Christian experience is that we may be worth more to others. We are to get nothing for ourselves, but for the use and benefit of others. It is just as possible and

## THE BAPTIST RECORD

Thursday, May 21, 1914.

just as wrong to desire spiritual blessings that we may consume them on our own lusts as it is with temporal blessings. They are not primarily for our joy, but to bless others. Jesus meant for His disciples to pass on to others every blessing which He gave to them. The light is not made to be put under the lid or bushel, but on the lampstand. What He tells you in the ear is to be proclaimed on the housetop. Nothing is hidden but that it may be revealed. It was in this connection that Jesus said, "To him that hath shall be given;" and in the same connection it was said, "Unto you it is given to know the mysteries of the kingdom of heaven." It depends on what you mean to do with it as to whether Jesus can trust you with more truth and grace. If we are His trustees, He will give us all we can be trusted with to dispense for the uplifting and upbuilding of others.

### MISSISSIPPI COLLEGE ENDOWMENT NOTES.

W. A. McComb.

The endowment moves on with gratifying progress. Flora church went down for \$1,250. Pastor Thigpen and his people were happy over the results and were only sorry that a church debt prevented it being more.

The mails are bringing in subscriptions almost every day.

Franks is doing fine work in the northern part of the State. Only ten days remain of the allotted time. The thermometer now stands \$195,000.00.

Brethren, send in your subscriptions at once and let's knock the top off of the thermometer by June first and thereby meet the conditions of the General Education Board of New York, and get the \$100,000 they offer Mississippi College.

Sign and return at once the pledge below and get in before it is too late.

I hereby pledge the following amount to Mississippi College endowment \$.....  
to be paid as follows:

Cash or within 30 days.....	\$.....
November, 1914.....	\$.....
November, 1915.....	\$.....
November, 1916.....	\$.....
November, 1917.....	\$.....
August, 1918.....	\$.....

### THE PAPER.

Our paper, The Baptist Record, has been referred to more than one as being one of the most valuable agencies we have in promoting the interests of our denominational enterprises. This is doubtless true, and so true, that the denomination could not well dispense with it or a paper like it. But should it not be made a paper equally as important and useful in other fields as well as a medium for impressing upon the brotherhood the importance of supporting the various benevolent objects of the denomination? Now I don't want to be understood as finding fault with the paper; far from it. The paper is certainly well managed, and if there is anything lacking the fault is with the denomination rather than the management of the paper. But I really believe that the field of a religious paper should be made as broad and comprehensive as possible. And if preference is to be given to any one thing above another, let it be given to the kind of matter that will tend to educate our laity in the doctrines and practices of Baptists. The busy church member who has but little time for reading books, might acquire much valuable information by reading articles in the weekly paper on the doctrines of Baptists, what Baptists believe, and why they believe and teach it. It is a sad state for a lay brother to be in, sometimes, when he is asked to explain why Baptists refuse to accept alien immersion, or will not "commune" with other denominations, if the brother cannot make answer to the questions. A religious paper cannot in the very

nature of things accomplish the good it might and should do where it is forced to rely entirely upon its subscription list, and such advertisements as it can afford to publish. It is therefore necessary that it should be reinforced in some way as all other denominational enterprises. As it is necessary to appropriate funds to sustain all other agencies, why not do the same for the denominational paper, a thing so necessary and, I might add, indispensable. If economy is to be practiced in order to do this let it be done in some other direction, but take care of the paper, and make it so good and desirable as to command a subscription list that will carry it into every Baptist neighborhood and home in our State, if possible. From the amount of space occupied in keeping the various benevolent objects of the denomination before the brotherhood, these objects certainly must feel the need of the paper in order to effectual success. If this is true, why should not each and all of these objects that require the paper, appropriate a small per cent of their funds, in proportion to the amount of space to be used by them, to help sustain the paper in its struggle to reach the highest pinnacle of usefulness?

"For the Scripture saith thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward."—I Tim. 5:18.

"But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Peter 3:15.

A good religious newspaper visiting homes every week containing articles on doctrine and church polity and the like will contribute greatly to gratify Baptists for giving a reason for hope that is in them, and why they are Baptists.

If the reader will excuse personal reference, I will relate an experience of my own apropos to the subject in hand. Several years ago the late Dr. Ford, editor of the Christian Repository, lectured in my town. On the next day I went about with him trying to aid him in procuring some subscribers to his magazine, a periodical chiefly devoted to teaching Baptist doctrine and Baptist principles and history. We met a friend on the sidewalk that I was quite intimate with, but did not know that he was a Methodist. I introduced Dr. Ford to him, with the remark that Dr. Ford was publishing a very excellent religious magazine, and if he would like to put something of that sort in his family the Doctor would gladly take his subscription. My friend replied that he would take it. I thought no more of the incident until about two or three years after when my friend came into my office and asked me if I remembered about getting him to subscribe for Dr. Ford's magazine. I told him I did. "Well," said he, "it has made Baptists of every one of my children."

The Rev. Elisha Gardner, the eldest son of that friend, is now and has been for several years a faithful and devoted Baptist preacher. And it is a peculiar fact that he has never been forced to go beyond a "crow's fly" of the place where he was reared to get work. The reader will see the point.

J. R. SAMPLE.

Three weeks' evangelistic campaign closed recently at Oxford, pastor preaching; 17 additions, 15 for baptism, and several awaiting baptism. \$1,151 raised for missions. One hundred and fifteen additions during the year. Nearly \$3,500 has just been put into repairs on the parsonage and it now ranks with the best in the State. All looking with delight to the coming convention in November.

### Mississippi Woman's Missionary Union Page

MRS. T. J. BAILEY, Editor..... Jackson  
Direct all communications for this department to the Editor  
MRS. J. P. HARRINGTON, Sunbeam and R. A. Leader..... Columbus  
MISS MARION BANKSTON, Y. W. A. Leader..... Winona  
MISS MARY RATLIFF, College Correspondent..... Raymond  
MISS MARGARET LACKEY, Cor. Secretary..... Jackson

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MRS. W. A. BORUM..... Jackson

All Societies in Mississippi should send quarterly reports to Miss Margaret Lowmy, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"Enter his gates with thanksgiving and into his courts with praise. Be thankful unto him, and bless his holy name."—Ps. 100:4

### THE W. M. U. MEETING AT NASHVILLE.

Rounding out a quarter of a century of organized existence, the Southern Baptist Woman's Missionary Union convened in McKendree church in annual session with delegates from seventeen states and the District of Columbia in attendance. More than 300 delegates and several hundred visitors taxed the capacity of the great auditorium of McKendree church, where the union was called to order at 9:30 a. m., by Miss Fannie E. S. Heck, of Raleigh, N. C., the president.

#### Notable Assembly.

The assembly was a notable one, and the scene presented by the various delegations, sitting in groups, with their various standards hoisted, was an inspiring one, with banners and state flags hung from the balcony and stands of exquisite flowers about the pulpit, the auditorium was vivid with life and color. A deep but manifest enthusiasm permeated the entire gathering, revealing the underlying purpose of the women gathered together to give a forward movement to the work which they are struggling to carry on.

#### Devotional Service.

Following the calling of the meeting to order this morning and the singing of the doxology, Mrs. R. V. Taylor, of Alabama, conducted a devotional service, a "calendar of prayer." An interesting feature of the devotional service was the singing of the "Woman's Hymn," composed by Miss Heck, the president. Another feature was the attendance, almost in a body, of the students of the Baptist Training School in Louisville. The students will participate in the jubilee service.

Mrs. Ben W. Hooper, "the first lady of the state," extended the formal welcome to the city, in a brief but most gracious address. Miss Heck, the president, responded to Mrs. Hooper's welcome, expressing her appreciation and that on behalf of the delegates to the hearty welcome accorded them. Miss Heck said that as she came into Nashville Tuesday night and had her first glimpse of the city with its myriad lights glowing from heights, she thought Nashville was indeed a "city set on a hill."

Missionaries from the various fields were presented to the body and given the privileges of the floor. It was announced that Saturday would be missionary day, and the missionaries would be heard on that day.

The president of the Woman's Missionary work of other denominations, who are in the city, were invited to a seat in the convention hall.

Miss Kathleen Mallory, of Baltimore, the corresponding secretary, gave her annual report.

Miss Mallory spoke of the progress of the work in its various departments. She referred to her visits to the training school and the school industrial centers, and said that she felt the union could not be too thankful for the growth of the school and their splendid records sustained by the students in both seminary and settlement work. She also reported splendid visible results from the associational campaigns conducted by the State secretaries of the Mission Boards, the meetings in Tennessee and Kentucky which she attended, being particularly fruitful.

#### Treasurer's Report.

Mrs. W. C. Lowndes, the treasurer, submitted her report, which was adopted. Mrs. Lowndes said the union gained in its financial collection \$10,000 over the previous year in addition to the jubilate offerings. The total contributions by the union for missions, both home and foreign, during the past year was \$300,732, exclusive of the jubilate offerings. Including the jubilate offerings, nearly \$3,000,000 were given. Of this amount \$174,664.35 went to the foreign fields and \$108,731.04 to the home lands. The total gift from the jubilate offerings for the foreign missions was \$71,662.06, and for the home work \$8,925.20.

Next in the order of business was the report of the board of managers of the Woman's Missionary Union, incorporated, by Miss Mallory. This report showed that the total value of the property owned by the union is \$97,642.

Two inspirational addresses were delivered by Mrs. W. R. Nimmo and Mrs. H. M. Wharton, both of Maryland. The former gave a "Story of Growth," and the latter spoke of "By the Way of the Hedges." They both spoke of the remarkable growth of the union in its various departments.

Gratifying reports were made by Mrs. John M. McDuffie of Mississippi, and Mrs. Julian P. Thomas, of Virginia. The former reported on the College Bulletin board, and the latter the Margaret Howe Board.

#### Afternoon Session.

The afternoon session was opened with the singing of "Take the Light," which was rendered with beautiful effect by the Woman's Missionary Union Training School chorus, and this was followed by an intercessory service conducted by Miss Sallie Priest, of China.

The music has been a most inspiring and uplifting part of the program and has been greatly enjoyed.

No single feature of the day brought more real pleasure to the delegates and visitors than did the reports of the jubilate as told by the corresponding secretary and the representatives from the various states.

The report from Alabama was so inspiring and splendid that a rising vote of thanks was given to that state for its work.

The states were reported as follows:

Miss Eleanor More, Missouri; Miss Clara M. Woolford, Maryland; Miss Cline N. Chapman, District of Columbia; Mrs. F. T. Leilicoe, North Carolina; Mrs. I. J. Van Nees, Tennessee; Mrs. J. C. Carroll, Alabama; Mrs. W. J. Neel, Georgia; Mrs. J. R. Fizer, South Carolina; Mrs. J. G. Jackson, Arkansas; Mrs. Kate Hinkle, Kentucky; Miss Elsie Gilliam, Virginia; Mrs. W. A. Hobson, Florida; Mrs. W. M. Whittington, Mississippi; Mrs. Chas. Ammons, Louisiana; Mrs. A. F. Beddoe, Texas; Mrs. Kerr, Illinois; Mrs. Mattie Curtis, Oklahoma; Mrs. Bell, New Mexico.

These reports were followed by the very able and eloquent address of the president, Miss Fannie E. S. Heck, whose long and very beautiful service has endeared her to Baptist women everywhere. She told of the great work of the past year and expressed her firm faith in the ability of the women to do still greater things in the future.

The closing service of the day was singularly impressive and was conducted by Miss Marie Buhlmaier, of Maryland, whose work among the

immigrants landing upon our shores is well known.

The day was one of many spiritual enjoyments, and though much business was conducted with dispatch, yet there was an atmosphere of reverence and dignity that was quite apparent throughout the proceedings.

### ROUNDING OUT THE \$200,000.

I visited Tupelo, Oak Grove and Myrtle churches on the third. Tupelo subscribed \$928, Oak Grove \$10, and Myrtle \$508.50. I think Tupelo will round out their subscriptions to at least a thousand and there will be more to follow from Myrtle.

The Tupelo church is undertaking great things in the way of home improvements. They have just voted to build a new twenty-thousand-dollar church building. Actual work will begin on this building as soon as their committee agree on the plans. Tupelo is a prosperous, growing town, one of the best in North Mississippi, and it is well that the Baptists grow and keep their church accommodations growing along with the town. Brother T. J. Barksdale is the wise and efficient leader of this flock. He is a Mississippi College man and his love for his alma mater and the great cause of Christian education prompted him to give \$250 to the endowment.

Myrtle is a small town but is wide awake educationally. The morning I left them I had the pleasure of seeing them break the ground for their new school building, which will cost several thousand dollars. And the money, I understand, was raised by public subscriptions, not by taxation. This, of course, kept many from subscribing to the endowment as liberally as they would otherwise have done. Brother Beasley is pastor at Myrtle now. This church rounded out from his work about \$1,650, all told.

At Oak Grove I had the pleasure of meeting only three of their members. I trust others who were not present will voluntarily send in liberal subscriptions to the endowment before the time runs out.

Fraternally,

J. D. FRANKS.

### RUNNING A PAPER.

Jim Jones, he was an editor — that's what he tried to be; He bought himself a printing press and started in to see  
Just what there was in editin', but when he'd canvassed 'round  
Some fifteen hundred editors in that town he found—

They all knew more about it than he could hope to know.

They told him: "You must run her, Jones, and run her so and so.

Be sure to boom the Baptists—they're sure to help you out,

And give the good old Methodists a good salvation shout.

"Give every man a notice—be sure and let it be known

Whenever Major Jinks is seen perambulating town.

Put in a few free locals for all the stores and give

Away some free subscriptions if you wish your sheet to live."

Well, Jones, he did just what they said, for fear they'd make a row,

But the more he tried to please 'em all, the more they told him how.

Until at last he took his book and laid it on the shelf,

Then ran the paper in the ground and followed it himself.

—Exchange.



## SOUTHERN BAPTIST CONVENTION, NASHVILLE, TENNESSEE.

Martin Ball.

[Continued from page 3.]

He spoke of the social responsibility of the church to the individual and also urged that the church give influence and direction to the social service work of the city, state and nation.

Dr. C. S. Gardner spoke on the importance of the social service work, but urged that evangelism be made the key note. Dr. Gardner is head of the chair of Christian sociology at the Southern Baptist Theological Seminary of Louisville, Ky.

He stated that those who joined the church should be made to see their obligation to "right the world's wrongs."

The efficiency committee reported that Christian unity is desirable, but we will not seek this unity through the sacrifice of honest convictions. Our doctrine is stated in the New Testament.

## Thursday—Evening Session.

At an early hour the large auditorium of the Ryman hall was filled—almost every seat taken. A mighty volume of song went up in praise to the Father. Dr. W. L. Pickard, of Georgia, led in prayer for the guidance of the Holy Spirit in the work done. The quartet sang most tenderly and powerfully "My Anchor Holds."

The general discussion tonight is on foreign missions. Dr. J. A. Love, who was recently elected to the home department of the Foreign Mission Board, spoke. Several were heard to say that his speech was the best that had been made during the convention. It was announced that a layman in California proposed to support ten missionaries. Fifteen others can be found who will support one missionary apiece. In a very short while nine of these were found. There was no time to press this question, but there is no doubt that the proposition will be met in a very few days.

Missionary R. W. Hooker, of Mexico, spoke. He has treated between 20,000 to 30,000, and in every case he opens the Bible and reads and comments. Many of them led to Jesus. Jno. Lake, returned missionary from China, made an earnest, thrilling plea for China, asking for men. Nine young men have been accepted by the board as missionaries. They were Brethren King, of Arkansas—China; W. Sadler, Virginia—Africa; M. G. White, South Carolina—Brazil; David Bryan, Alabama—North China; Dr. A. W. Yoakum, medical missionary, Maryland—China; L. W. Lankford, South Carolina—Brazil; Jno. Meade, Kentucky—Brazil; S. L. Watson, South Carolina—Brazil; and W. W. Stow, Kentucky—China.

This was a holy hour; God was in our midst. The convention reached the mountain-peak. The prayer was offered by Dr. F. C. McConnell, of Texas, who led the convention to the very throne. Dr. J. F. Love thrilled the convention with one of the best speeches made at the meeting. He declared that the trouble with Mexico is religion. Huerta and Villa are only incidents in the struggle. No nation can be successful that is led by a hierarchy. In the coming intellectual age religion is going to be the subject of first thought. Philosophy can never be a completed science without the knowledge of theology. You cannot have social purity without religion and you cannot have a pure democracy without religion. The human intellect is extending. It is making assaults every day on superstition. Christian science is on the track-trail. Roman Catholicism is in the wilderness. The time is coming when men will cast away priestly mesmerism just as they throw away the rabbit feet from their pockets and take down the horseshoe from the door. The world will finally come to one

religion. What is it? It can't be Roman Catholicism because it is not democratic. It is not Mohammedanism, because it is not spiritual. It is not any form of paganism, because it is not rational. The coming religion is what we call the evangelism religion.

"What is the chance for the Baptist religion?" The speaker contended that the significance of the Baptists' points of faith mean that Baptists will not be discarded when religions are sifted. "We have made preparation aforetime for the age of democracy in religion," said Dr. Lane. "By our founding on the New Testament we are the one religion that doesn't need to revise our creed," shouted the speaker, and the convention's means of applause, "Amen," were loud. Dr. Lane said that the time has come in the South when more men are spinning their way to hell in automobiles than walking to it on cross-ties. "We've got to preach to the men who are up and out as well as those who are down and out," said the speaker. He closed his address with a touching incident of a North Carolina mother who has one son in China, another in the theological seminary, and her daughter the wife of a Louisville preacher.

## Friday—Morning Session.

The weather is typical—neither too cold nor too hot. Everybody is happy and brotherly love flows freely. The air is quivering with interest concerning the important interests to come before the convention during the day. After the preliminary devotions had ended and the journal was read and approved, the convention plunged into the work.

The report of the committee on efficiency was taken up for consideration. The most spirited discussion of the session came upon us. The point specially of interest was the combination of the three great boards—foreign, home and Sunday School, and their location at Nashville. Dr. F. C. McConnell, of Texas, urged that the bringing of the boards together and locating them at Nashville, Tenn., would establish greater unity. The denomination owns a magnificent building, worth \$200,000. The establishing of a great missionary journal was also urged by Dr. McConnell. He declared that the present arrangement of having three boards was not conducive to the best interests of the convention. We want to enlist the profoundest sympathy and greatest liberality of our constituency. A crowd of appeals from two or three boards injures all. You cannot make givers. You can only obtain gifts by making the people want to give. There is a great need for cultivating literature. The present mission journals are inadequate.

Dr. McConnell said that the two reasons were offered why the money of the boards should not obtain. First, because not enough good men could be gotten to compose the boards in one city and because the banks of no Southern city could finance such a board. He characterized both arguments as ridiculous. He said he could find enough board members in any city, and the larger the board the easier it would be to obtain money from the banks.

Dr. Jno. E. White, of Georgia, expressed the belief that confusion would result from an attempt to centralize the boards. The charters would have to be changed, and by the removal of a board to another State many of the bequests made to the boards would be lost. He also stated that the boards could not obtain enough money from the banks in any one city. He also advanced the argument that not enough men could be found in any city to make good board members and that this would result in too much power to the secretaries.

## Southern Baptist Theological Seminary.

The Southern Baptist Theological Seminary at Louisville came up for discussion, and Dr. E. Y. Mullins, president of the seminary, introduced two of the institution's professors, Dr. A. T. Robertson and Dr. C. S. Gardner. Dr. Gardner wittily remarked that the reason so

many preachers are poor speakers is because they are made from laymen.

"Give us better laymen," said he, "and we will make you better preachers up at the seminary." Dr. Robertson was allowed ten minutes to speak on "The Making of a Minister."

## Must Help Young Men.

"Many of us can't preach," he said, "so the greatest thing some of us can do is to get somebody to preach. If the churches don't help the young preacher, he goes out with his education cut short and inefficient sometimes. We Baptists have simply got to give larger salaries and free education for ministers."

Dr. Robertson called for the sons of ministers in the big audience to raise their hands and probably fifteen per cent of the men in the audience raised their hands. A call for the ministers who had been helped by their churches to get their ministerial education brought up a small number of hands after the ministers had been counted.

Dr. Gardner declared that it is a good investment to put money in the preacher boys. "We have got to adopt a rational policy," he declared. "It is folly to have to close the doors of the seminary to young men for the lack of funds to take the course. As a young student at the seminary remarked once, 'We put our lives against your money.'"

"I wouldn't give five cents for a preacher today who couldn't make five times as much as he is making now in any other line," declared Dr. Gardner fervently and amid applause.

Dr. Mullins told of some of the hardships the young students at Louisville have to undergo and said that the seminary had sent 130 men to the foreign fields in the last few years and eight this year.

"I challenge any man among you to put his sacrifice beside that of the young ministers," said Dr. Mullins, his eyes flashing. "I knew of a young student and his wife who went through eight months of the seminary course on the pitiful sum of \$160 for their entire expenses. Two couples lived for the same time on \$200 and another that I know of lived on \$175."

Dr. Mullins declared that the students' fund for helping indigent preacher students is in debt \$6,000. He was interrupted in telling of the necessity to pay this money to the merchants of Louisville, to whom it is due, by a message that came fluttering down from the hands of a delegate in the gallery.

"No auto for me this year," it read. "I'll put it in a man—the first one you mention—J. Calvin Moss, Lynchburg, Va."

Thus encouraged, Dr. Mullins began an impromptu campaign to pay the debt of the students' fund and to raise \$150 from as many delegates as possible, each sum to support a student through the seminary. He was rewarded by twelve subscriptions of \$150 each, six for \$100 and scores of smaller donations and cash.

Fifteen minutes were spent in delightful prayer and praise, led by Dr. S. J. Porter, of San Antonio, Texas. A collection was taken by Dr. E. Y. Mullins for the students' fund of the Theological Seminary, which resulted in \$5,000. This was not as much as asked for. The entire afternoon was consumed in the consideration of the report of the efficiency committee. Action upon this report was postponed till tomorrow.

## Evening Session.

The first business of the session was the adopting of a resolution providing for a committee to apportion among the Southern States the \$50,000 voted for a negro Baptist theological seminary.

Dr. Gray requested that the audience stand and sing "My Country, 'Tis of Thee."

Dr. S. E. Ewing, of St. Louis, read the report of the committee on the proposed gift of \$10,000 to Ouchita College, Arkadelphia, Ark. The

committee favored the gift, provided the character be changed so that the college cannot be again mortgaged, and will remain in charge of the university. A motion to table the report carrying the \$10,000 gift prevailed by a good vote. Several speakers spoke against the acceptance of the report on the ground that it would set a dangerous precedent. An Alabama delegate said one Baptist college in that state needs funds, and a Tennessee delegate said that there are four needy Baptist colleges in this state.

Several Arkansas men spoke to the support of the proposition. President S. Y. Jameson, of the college, defended the appropriation. The negative seemed to be in the majority when the chair put the question to a vote, but for one of the few times of the week a standing vote was demanded by delegates. Ayes 397, and 588 noes was the result.

When this matter was brought up Saturday morning it was referred to the Home Board with authority to act after looking diligently into the legal aspects.

Dr. Gray said it had been ten years since he first stood before a convention as its Home Board secretary and compared conditions now and then.

M. H. Wolf presented the report of the church building fund committee. A one million-dollar loan fund, the report declared, is the goal of the committee. The report showed that 8,000 churches need buildings. Tennessee has 340 homeless churches, while Texas has 1,700, the largest number of any Southern state.

Mississippi has 800 homeless churches. Mr. Wolf spoke for the report, and eloquently urged the necessity of having churches throughout the South for the converts.

Dr. W. D. Powell, of Louisville, declared that no church shows a larger number of conversions and accessions to the church than the Southern Baptist, and no church has so many congregations unhoused. He told of the first campaign he made in Kentucky, and declared that the million-dollar loan fund can be easily raised.

"The devil must have something against Kentucky," said the speaker, "for we have the 'Holy Rollers,' the Mormons and the 'Russellites.'"

The convention sang "The Home Land for Jesus," prepared for this occasion.

Dr. Powhatan James, of Louisville, read the report of the committee on the general survey of the Home Board. The report approved the Home Board's report and touched especially on the necessity for evangelizing Southern negroes. The educational department of the campaign for enlisting churches was heartily commended.

Dr. Robert Hamilton and Dr. Orlando Kinworthy, a swarthy Osage Indian, addressed the convention.

"I come to plead for 270,000 Indians," said Dr. Hamilton. He told of the Baptists' great work for the Indians.

"We do not need money," he said. "We need missionaries."

The speaker told of Indians well educated in the government schools, but untouched by the gospel as the government does not attempt to train them in that way. He stated that he had seen many of these graduates eating dogs.

Dr. Kinworthy, the Indian, said: "The Osage Indians are praying now." He repeated John 3:16 in Osage to the delegates.

Dr. L. O. Catey was introduced as a Frenchman, once a Roman Catholic, now a Baptist dynamo in Louisiana.

"I never have seen so many people before," said the little man, "except at a Catholic meeting, and they are as far from God as the north and south poles."

Dr. Catey spoke of the practices of the Catholic church and gave many of his experiences. "The Roman Catholic is lost; he cannot be saved," said the speaker.

Dr. Arch C. Cree, of Atlanta, Ga., presented the evangelical workers of the Home Board, who briefly addressed the convention.

Governor B. W. Hooper was then introduced.

"Sometimes I feel I might be right considerably much of a fellow in a political way, but I feel that I am a mighty small fellow here," said the governor.

"The Christian man falls far short of duty who feels that there is nothing more to be done. Baptists owe a duty to God and to the state in which they live. That does not mean the church must go into politics. The only dependable guide for some reform is the religion of Jesus Christ. Beneath every public question there lies the question of right and wrong."

"Can any man feel any hesitancy in stepping outside his church and striving at the ballot box to wipe out the curse of the ages? The pure food and drugs laws, the anti-narcotic laws are simply evidences that Christianity has taken its place in the legislative halls of the world."

At a late hour the convention adjourned.

## Saturday—Morning Session.

The convention was opened by singing. A great choir rendered "Saved," the convention joining in the chorus. The program provided for the consideration of the report of the committee on the Sunday School Board, and the presentation of the Sunday School Board building. Dr. Lansing Burroughs was selected to make the presentation speech. This he did in a splendid address. The large auditorium was filled to its utmost capacity to witness the exercises which marked the official taking over of the handsome home of the Sunday School Board by the convention. This is a mighty achievement in the history of the convention. Dr. J. M. Frost, the corresponding secretary, gave largely of his time and efforts in the work of building this great structure. The building committee, of which A. B. Hill, of Nashville, is chairman, gave much of their time to the great work.

The exercises incidental to the presentation were presided over by Mr. M. H. Wolf, of Texas. All the members of the board were seated on the rostrum. Mr. A. B. Hill, chairman of the business committee, formally presented the building. He was introduced by Dr. E. E. Folk, president of the Sunday School Board. Mr. Hill first paid a tribute to Dr. Frost's interest and efforts, to the co-operation of the architects, Messrs. Hart & Gardner, the work of his fellow-committeemen, and the untiring efforts of the board. The building, he said, when completed, cost \$160,021.72, and is not encumbered with a debt. In conclusion, Mr. Hill spoke of the great pleasure it gave the board to present the building complete to the convention.

## Dr. Burroughs' Speech.

The first response was delivered by Dr. Lansing Burroughs, president of the convention.

Further words of response were said by Dr. George W. Truett. Dr. Truett's words were eloquent and inspiring, the underlying note of his address being a deeply thankful spirit for the achievements that occasioned the event of today.

Dr. Truett said that the convention had come to one of the most epochal occasions in its history. "and," said he, "I would say, as Hugo said of the battle of Waterloo, there is a Power above that decided Waterloo and no man could have successfully opposed it; there was a Power above that aided in the great achievement which we celebrate today."

Dr. Truett spoke impressively of the elements of the Baptist faith and made an earnest plea for the preservation of the fundamental doctrines of Christianity. He also paid a fine tribute to the part Dr. Frost and the other members of the Sunday School Board had in the consummation of the board's desire in getting a permanent home for the Sunday School department. Dr. Truett spoke of the power of the press, which he denominated "man's greatest mechanical device," and said Southern Baptists must use this medium for the propagation of the denominational activities next to the pulpit. But, he said, the press was likewise Satan's

most active propagandist, and too many of the secular papers were carrying the filth of the world on its pages. "Too many," said he, "plunge their beaks into every scandal in the town and parade them for our little boys and girls to read. They read of the horrors of bar-lots and the doings of rich fools whose names ought not to be mentioned in any paper. We need no censorship of the press, but it should be for man's upbuilding." He urged for the support of the denominational papers.

A beautiful feature of the service and one that came at the close of the presentation exercises, was the singing of a song by the young ladies of the Tennessee College at Murfreesboro, the words of which were composed especially for the occasion by Miss Margaret Ann Frost, the talented daughter of Dr. J. M. Frost. The song is a praise song, and was sung to the tune, "The Crowning Day."

An important action taken by the convention in a business session, previous to the presentation of the Sunday School Board building, was the vote to remove the headquarters of the Laymen's Movement from Baltimore to Chattanooga. This action was taken by the adoption of the report of the Laymen's Board, embodying recommendations to this effect. The report was read by Hon. Joshua Levering, of Baltimore, member of the board. The reason set forth for effecting the change of base for headquarters was that the latter would be more centrally located. Dr. J. T. Henderson is the corresponding secretary and will go to Chattanooga to reside. Several spoke of the great benefits to the church work generally that had resulted from the Laymen's Movement.

The report on denominational press was read by the secretary, Dr. O. F. Gregory. The report carried the recommendation that every state have its own denominational journals and newspapers, the papers to be owned by boards or conventions rather than by individuals, so as to be under denominational control.

The nominating committee announced Houston, Texas, as the place of meeting, and the time, Wednesday after the second Sunday in May, 1915. Dr. J. W. Porter, of Lexington, Ky., to preach the sermon, with Dr. A. U. Boone, of Memphis, alternate.

After a very prolonged debate over centralizing the boards and a pronouncement of our doctrines, there was almost a unanimous vote to refer the matter to the efficiency commission for further consideration. Drs. F. C. McConnell, of Texas; Livingston Johnson, of North Carolina, and W. D. Powell, of Kentucky, were added to the commission. The commission was given authority to investigate, not only the centralizing of the boards at one point, and the consolidation of the mission journals, but any other matters for efficiency that might be deemed pertinent, and report at the next meeting.

Ex-Senator Newell Sanders, of Tennessee, was made chairman of the committee on laymen's movement, succeeding Joshua Levering, of Maryland.

## Saturday—Evening Session.

After devotions, Dr. J. W. Porter, of Kentucky, read the report of the committee on the Sunday School Board, which declared that "the mightiest miracle of Baptist work is the success of the Sunday School Board," and heartily endorsed the work of Dr. J. M. Frost, corresponding secretary of the board. The new building of the board was declared to "have every modern convenience except a mortgage."

Dr. Porter discussed the report and declared that the cross has been emphasized too much and the cradle too little. He said the Sunday School Board's success is the greatest business romance in the history of any church. "There is more actual cash invested in that building than in any other church building in the world," he declared.



Sunday.

Every pulpit in and around Nashville was filled, except the Episcopal. Many great sermons were preached, and some we heard of not so great. All had their favorites.

At three o'clock the auditorium was crowded to the fullest capacity to attend the Judson centennial. The songs were old; among them "I Am Bound for the Promised Land." It reminded the older brethren of the days back yonder when there was much of spiritual power and heavenly communion with the people.

The music was led by Robert Jolly, assistant pastor of Gaston avenue church, Dallas, Tex. Dr. H. A. Porter presided over the meeting. The hush of the unseen world came over the mighty audience. The women of the W. M. U. and girls in the training school sang a song composed by Margaret Dudley Reynolds, of Anniston, Ala. The hymn was entitled, "The Woman's Song."

A telegram from Dr. Edward Judson stated that a serious operation upon his wife compelled him to forego the pleasure of being with his Southern brethren on this occasion. This was a disappointment to everyone.

Pastor W. W. Hamilton, of Lynchburg, Va., spoke on "The Life of Judson." He recounted the life of Judson and his wife; of their sufferings and terrible trials.

Dr. J. B. Gamble, of Texas, spoke on "One Hundred Years of Baptist History." He was introduced as "The Gideon" of Texas, who, when he sounds his trumpet, the hosts of Midian fall before him.

"Heroes come through battle and hard striving. I take no back in the smooth, easy-sailing church. It is the precursor of decay. The right kind of a Baptist is made by force of conviction. Judson was made a Baptist that way. The Hebrews were a peculiar people, a country people, who started that way on the banks of the Jordan. It isn't believed a hundred years ago that there was such a thing as a free state and a free church, but Baptists, while this republic was being founded, did believe this.

"The conversion of Judson set aflame the heart of the Baptists of this country," said Dr. Gambrell. "It caused much controversy and I want to say you Baptists will always have arguments. A Baptist who can't take care of himself is a 'soft shell' Baptist. He's like an egg—if you set it on level ground, he stays there, but he'll follow the slant if there's one. The New Testament made us, and we must make the world over in the New Testament."

He told of the fight about 70 years ago when the Hardshells and Campbellites went off, and said it is divine power that drives the Baptists on; not social position nor wealth. "You can't separate Christianity from education. We must have our schools."

"Let's not talk about the negroes as a great problem; it's the white side of that problem that I'm worried about. I am glad that some millions of these Baptists. They are plain, simple and uneducated Baptists. They are our kind of people and blessings on their kinky heads. If it isn't for our negro Baptists in Washington this great city would be Catholic today. Baptists are the exponents of principles which are to save the world."

Dr. E. M. Porter, president of Furman University, S. C., spoke of the first hundred years of the Christian era, and said: "We got the sermon on the mount during that period, and better all the moral literature of the world be destroyed than these two pages of the book of Matthew." He then took up the last hundred years, and the atheism caused by the French revolution.

"There is a element of uncertainty in all this enterprise to keep us nervous to our task. One Bible expert has said that Christ is coming in 1914. We don't know, but I think we must treat the prediction with respect."

"It has taken us 1,900 years to learn our religion," the speaker declared, "and we are just ready to begin saving souls."

"Our task is an indigenous Christianity throughout the world—a Christianity that can stand on its own feet. It's our business to give Christ to China and let them imagine their own Christ. Before the next 100 years are gone all the races of the world will have the Bible. I look for great light out of the east again. They will correct ritualism and rationalism. That began when the empire fell to the church, and today you have a 'Pontifex Maximus' on earth who says he represents Christ on earth."

"John R. Mott said, 'The Baptists, because of their independence and local self-government, have the greatest opportunity in the Orient.'"

This statement from the famous Y. M. C. A. man, who is not a Baptist, drew enthusiastic applause.

"Baptists don't lord it over any of them. Baptist democracy is winning its way. We need the Judson spirit for our task. A loyalty and a zeal about our religion will give the world an indigenous Christianity."

Dr. H. A. Porter requested the audience to respect "We will see this thing through" with the right fists doubled after the fashion of the English "catch-my-pai" temperance movement.

Dr. Livingston Johnston, of North Carolina, dismissed the audience. This meeting was trembling with the mighty far-reaching interests involved. It was an occasion pregnant with mighty possibilities.

## Monday—Morning Session.

Many of the messengers left Nashville for their homes Sunday night, and early Monday morning. Several hundred gathered at the auditorium for the closing session. After helpful devotional exercises and reading the journal, Dr. J. W. Gillon, of Tennessee, offered a report for the committee on apportionment. It recommended the raising of \$1,119,500 for home and foreign missions; of this amount \$658,000 for foreign and \$461,500 for home missions. This is an advance of ten per cent over last year.

The matter of a Southern Baptist exhibit in the Panama Exposition in San Francisco during 1915 was introduced in a resolution offered by Dr. J. W. Dickens, of Tennessee, calling for a committee of five to make suitable arrangements for it.

Joshua Levering, of Maryland, sounded a note of warning. He was opposed to forming new commissions, when there was no money to pay the necessary expenses. The committee on efficiency appointed a year ago cost about \$900. Missionary money should not be taken from the treasury for such a purpose as that. This was referred to the secretaries of the three boards.

Dr. E. C. Dargan, of Georgia, was appointed fraternal messenger to the Northern Convention in June.

A committee on order of business was chosen, with Dr. O. L. Hailey, of Texas, as chairman.

Dr. Lansing Burroughs, of Georgia, was requested to serve as statistician of the convention as he has done heretofore and will receive \$200 for his services. He is admirably fitted for the responsible position.

Dr. J. W. Porter, of Lexington, Ky., offered a resolution re-affirming the Baptist belief on the separation of church and state, and protesting in the strongest possible language against the encroachment of what the resolution termed "the Roman Catholic Hierarchy" on United States governmental affairs. The resolution, viewed with alarm the effort of Roman Catholicism to gain control of and fasten its faith and fallacies upon the people of this government. It protested against the Vatican at Rome appointing a representative who should go to Washington for the purpose of influencing governmental affairs. A further protest was registered against President Wilson and other government officials and members of Congress attending Roman Catholic church functions in their official capacity. Dr. Gambrell, of Texas, urged the adoption of the resolution saying that it would serve as a warning of more drastic ac-

tion later if the drift of the times was not changed. This is a shot fired in front of the ship, saying to the ship, "If you keep on coming we will shoot through you."

Dr. W. L. Pickard, of Georgia, offered an amendment expressing vigorous disapproval of the sentencing of any person by any judge to a term of servitude in a religious institution instead of a state prison. He charged that judges all over the country are sentencing young girls, brought before them in juvenile courts, to Catholic schools instead of state reformatory institutions, and that the penalty for crime is relieved from the girls in many instances on condition that they will enter Catholic convents and give themselves to the Catholic church. This resolution met the hearty approval of members of the convention.

Final adjournment of the convention was reached at 11 o'clock, after strong resolutions of thanks to Nashville people for kindness and efforts to make the meeting a success, presented by Dr. W. W. Landrum, of Kentucky. Preceding the adoption of the motion to adjourn made by Dr. W. H. Major, of Covington, tender farewell words were spoken by President Lansing Burroughs and others, and the body closed its deliberations in a high decree of spirituality.

## \$3,000 PIPE ORGAN FOR BLUE MOUNTAIN.

The Alumni Association of Blue Mountain College is raising \$1,500 on a \$3,000 pipe organ for Lowrey Memorial church, which when raised, they mean to present to the church and let them make the appeal to Carnegie for the other half. The sum on hand now is about \$1,100.

The alumnae who live or teach at Blue Mountain are using every available means to increase this sum, having put in nearly \$200 this session, and they are the ones who are keeping their shoulders to the wheel from start to finish. A good pipe organ would add greatly to the church services, to the encampment, and to the music department of B. M. C.

Now won't a number of you daughters of B. M. C., or friends of the college, who would like to have a part in pushing this through, send a donation, small or great. There's no time like the now time, so follow up that good impulse, write your check and mail to either party named below.

LUCE HUTCHINS, Treasurer.

PEARL LEAVELL, Asst. Sec'y.  
Blue Mountain, Miss.

## MISSISSIPPI WOMAN'S COLLEGE.

Below is given our program for commencement. We extend a most hearty welcome to every friend of the college.

Friday, May 22, 8 p. m.—Expression contest for Smith medal.

Saturday, May 23, 8 p. m.—Concert.

Sunday, May 24, 11 a. m.—Commencement sermon, Rev. J. B. Lawrence, Jackson, Miss.

Sunday, May 24, 8 p. m.—Sacred concert.

Monday, May 25, 11 a. m.—Class day exercises.

Monday, May 25, 8 p. m.—Graduating exercises.

Baccalaureate address, P. I. Lipsey, Jackson, Miss.  
J. L. JOHNSON, JR.  
Hattiesburg, Miss.

Only those temptations which we encounter in the path of duty our Lord promised we should conquer.—Phillips Brooks.

Some of the good brethren from Mississippi were missed from the convention. Brethren, we often thought of you and wished for you.

We note with sorrow the death of Rev. F. R. Burney, which occurred at the Baptist Hospital Saturday morning. He had constant and skillful attention, but God saw fit to call him home. We extend condolence to the bereaved family.

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TIRES YOU OUT

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## HOW THERE CAME TO BE EIGHT.

By Mrs. A. C. Morrow.

There were seven of them, maidens in their teens, who formed one of those blessed "do without bands." It was something entirely new, this pledge to look about for opportunities to do without for Jesus' sake; but they were earnest Christian girls, so they organized with enthusiasm. Their first doing without was in their first meeting. One of the seven, Maggie, was honest enough to say, when the question was mooted as to whether they would have a silver or bronze badge, that she ought not to afford a twenty-five cent one. So the others decided to choose the bronze, which was only five cents, and save the twenty cents. And they had \$1.20 to begin with.

Alice is rich. Her self-denial reached in many directions. She often went without ruching, and wore linen collars. She bought lisle thread stockings instead of silk. She mended her old gloves, and went without a new pair. She made thirty-five-cent embroidery answer when she had been used to paying fifty.

Carrie is moderately wealthy. She never indulges in silk stockings nor high priced embroidery. She used the buttons on an old dress for a new one; bought just half the usual amount of plush for the trimmings, and did without flowers on her best hat.

Elsie never used expensive trimmings or feathers or flowers. She was a plain little body, but she did enjoy having her articles of the finest quality. So she bought an umbrella with a plain handle instead of a silver one, and a pocket book which was

good and substantial, but not alligator, and walked to school when she had used to patronize the horse cars.

Confectionery had been Mamie's extravagance. Once a week she went without her accustomed box of bon bons, and sometimes bought plain molasses candy instead of caramels, and saved the difference.

Peanuts and pop corn are Sadie's favorites. And as she began occasionally "to do without" these she was surprised to know by the amount she saved, how much she had been spending.

Lottie went without tea and coffee and sugar, and her mother allowed her what she thought they cost. She enlisted the sympathy of the family, and persuaded them to go without dessert one day in the week.

All this and much more these young girls did, not without some sighs and some struggling that first month; but it is growing easier to do without for Jesus' sake.

I think their history would forever have remained unwritten but for Maggie, the youngest and poorest of them all. Her dress was plain, even to poverty. Fruit was a rare luxury on their table. Ruching and embroidery, any fancy trimmings were not so much as thought of. She did not drink tea or coffee. As the days wore on her heart was heavy, for there seemed absolutely no opportunity for her to do without, even for Jesus' sake. As she looked around her plainly furnished room she could see nothing which any one

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In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

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Jackson, Miss.

would buy. Occasionally her mother had been used to give her a penny to buy a doughnut to eat with the plain bread and better lunch she always carried to school. But the times seemed harder than usual, and there was no opportunity to deny herself even in cake.

A copy of their missionary paper came to Maggie's home. Alice had given a subscription to each of the band. The child's heart ached as she read the pitiful story of need in the homes so much poorer than her own, and going to her room she knelt and asked the Father to show her some way in which she could sacrifice something for Him. As she prayed, her pretty pet spaniel came up and licked her hand. She caught him up in her arms and burst into a flood of tears. Many a time had Dr. Gaylord offered her twenty-five dollars for him, but never for a moment had she thought of parting with him. "I cannot, darling, I cannot," she said, as she held him closer. His name was Bright, but she always called him Darling. She opened the door and sent him away. Then she lay on her face for more than an hour and wept and struggled and prayed. Softly and sweetly came to her the words, "God so loved the world that He gave His only begotten Son." She stood up. "I suppose He loved His only Son better than I love my darling. I will do it," she said. Hurriedly she called Bright, and went away. When she came back she held five new five-dollar bills in her hand. She put them into her "Do Without" envelope and sent them to the band, with a brief note. She knew she could never trust herself to go and take the money. They might ask her where she got so much.

Three days went by. Maggie was strangely happy, though she missed her little playmate. The fourth day good old Dr. Gaylord called. He had wondered if it was extreme poverty that had forced the child to part with her pet. Maggie never meant to tell her secret, but he drew it out of her in spite of her resolution. He went home grave and thoughtful. In all of his careless, generous life he had never denied himself so much as a peanut for Jesus' sake. "Come here, Bright," he called, as he entered his gate. Gravely, the dog obeyed. He was no longer the frisky, tricky creature Dr. Gaylord had always admired. He missed his little playmate. The next morning when Maggie answered a knock at the door, there stood Bright, wriggling and barking, and wagging his tail. "My darling!" was all the child could say, as with happy tears she scanned the note Dr. Gaylord had fastened to the collar. It read: "My dear child:—Your strange generosity has done for me what all the sermons of all the years have failed to do. Last night, on my knees, I offered the remnant of an almost wasted life to God. I want to join your band, and I want to begin the service as you did, by doing without Bright. He is not happy with me. God bless the little girl that led me to Jesus."

So that "Do Without" band came to number eight. Every month Dr. Gaylord sends his envelope, and his

## In Royal Service

—OR—  
Missionary Work of Southern Baptist Women  
By Miss Fannie E. S. Heck



Who could be expected to write more authoritatively about the missionary work of Southern Baptist women than Miss Fannie E. S. Heck, so long president of the Woman's Missionary Union? With a keen insight into the background of woman's work, with an absorbing devotion to the cause, she has written in an easy, flowing style "In Royal Service." It is a book of great power. It tells all about the environment, the development and the organization of Southern Baptist women's work. It is really a superb production. It will certainly generate enthusiasm for it tells finely a story of which every Southern Baptist woman should be proud. It goes without saying that in this Jubilee year, this will be the leading text-book used by the women.

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doing without usually amounts to more than their doing without, all put together. And Maggie's Bible has a peculiar mark at Psa. cxxvi:6. She thinks she knows what it means.

## LOVE AND EUGENICS.

I am a believer in the love match, not only from a romantic but from a eugenic point of view. In a very large proportion of marriages love plays no part or only a very subordinate one. Rank, social influence, ambition and what Carlyle calls the cash nexus are dominant factors, but marriages thus made are not the most likely to produce favorable results in the next generation. Our aristocracy, the late Professor Laycock used to say, has been saved by its occasional alliances with actresses and milkmaids. There must be deep physical significance in the spontaneous, inexplicable attraction that instantly draws two persons into sympathetic union, and the offspring of unions thus brought about are, I believe, more likely to be healthy than the offspring of those who have allied themselves in cold blood from mercenary or sordid motives. Love at first sight of the right blesses him who has experienced it and is charged with blessings for those who come after him. — Sir Crichton Browne, famous English physician.



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## SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

THE GRATEFUL SAMARITAN.

Lesson 9. May 31, 1914

Luke 17:11-19.

Motto Text: "Was there none found that returned to give glory to God, save this stranger?"—Luke 17:18.

Outline:

1. Mercy extended to ten.
2. Gratitude offered by one.

Introductory: The sickness and death of Lazarus called Jesus from Perea to Bethany and after His notable miracle of restoring Lazarus to life, the hatred of the Pharisees became so intense that He withdrew Himself to a city of Ephraim, or perhaps called Ephraim, where He remained about two months. The events of the lesson occurred soon after leaving this city.

1. On His way to Jerusalem, Jesus passed along the borders of Samaria and Galilee, between the two provinces (Matt. 19:11; Mark 10:1). Entering an unnamed village, He finds ten lepers, nine Jews and one Samaritan, probably gathered together to meet Him. The Samaritans were a mixed race, only partly Jewish, and hated by the Jews because of their inter-marriage with other races, and their rejection of the Bible except the Pentateuch. The common misery of the lepers had blotted out their race prejudice. Leprosy was—and is—a dread disease that manifested itself first in white patches or sores which gradually covered the whole body. Meantime, it worked inwardly also, to the corruption of the entire physical system. It rendered the victim an offense to himself and others, and cut him off from intercourse with all except those similarly afflicted. It was regarded as incurable, though the provisions of the law seem to intimate that a cure was possible. (Lev. 14:1-32.) These ten unfortunate are commanded by the law to stand afar off, and now they lift up their voices and cry to Jesus for mercy, deliverance from their affliction. Dr. Bliss says that they use appropriately here the name for Jesus which signifies rulership or authority, "Master, thou who canst."

In the cure of another leper (Luke 5:13) Jesus did not hesitate to lay His hand on him or touch him, but now without physical contact or approach. He answers the call for help, and tells them to go and show themselves to the priests, thus giving hope of cure. In faith they had asked for mercy, and as they went in faith, each probably to the priest nearest his home, the healing came and they were cleansed. O, the happiness that came into each heart as it beat with returning health and strength! Yet only one, when he saw that he was healed, when he saw pass away the loathsome indications of his malady, felt not only joy for himself in a renewed life, but gratitude to the giver of release from misery. Turning back from the mission to the priest, with its ceremonies and offerings which may be attended to later, he seeks the

healer. Pouring out his heart in glad praises to God, the source of the great blessing, as he goes, he returns and falls on his face at the feet of the Lord Jesus, the medium through which the blessing came, perhaps also identifying with the God to whom his praises had risen. And he was a Samaritan, scorned and hated in health by the Jews, who had no dealings with him except when brought together by the great leaver—disease; yet the only one whose heart is filled with the gratitude so great a cure demands. Jesus makes no claim for Himself, but asks the grateful beneficiary if he is the only one of the ten who were cleansed who returns to give glory to God. He bids him rise and go his way, for his faith has made him whole, no longer the mutilated form of a many, but blessed with completeness and wholeness. One cannot doubt that throughout his life hereafter he is a declared adherent of Him who saved him from the suffering and degradation of leprosy, and accepted his outpouring of gratitude. Leprosy is a symbol of the sin that takes possession of the being and separates the soul from God. Sinners also find in Jesus a Savior, who cleanses and makes whole.

A Savior who died, our salvation to win,

A Savior who knows how to save us from sin;

Yes, He is the Savior, the Savior we need,

And He is a Savior indeed!

Is He yours? Is He yours?

Is this Savior who loves you, yours?

Suggested texts: Is. 1:5-6; Ps. 124; Ps. 51; Lev. 13 and Lev. 14; Num. 5:2; I Thes. 5:18; II Kings 18:24-29.

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We have reached Vicksburg, and have been on the field three days. Am greatly pleased with the beginning here. You know something of the situation that confronts us; yet I am thankful that some of the salt of the earth is to be found at the First church in Vicksburg. We had 130 at Sunday School yesterday to pledge their loyalty and constant support. Now, you will not hear from us, but we invite you to watch the mercury go up in our part of the field. Come to see, use us freely and pray for us.

Yours for the Master,  
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## TEAMS IN TRAINING

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### THE INFLUENCE OF FOUR WORDS.

Colonel Bentley was a prominent lawyer, a man of character and influence, but indifferent to his spiritual well being. His wife was a woman of refinement and culture and a devout Christian. One little girl, a fragile, tender little flower was the light and joy of their home. They lavished upon her the tenderest love and her life as far as they could make it, was one sweet song. She had so many attractive ways and was so kind and gentle to every one that she was a general favorite with all who knew her. Even the young German boy who did chores around the house, was often doing things to please her. One morning when he came to make a fire, she startled him with this question, "Is you a Kistian, Otto?" He hardly knew what she meant, so little had he heard about religion. Every morning the same question was asked with the same sweet earnestness till at last it impressed him so that he could think of nothing else; all day long these words were ringing in his mind. At length he went to an old colored man who was in Colonel Bentley's employ, and asked him to tell him the meaning of them. The old man explained to him as best he could the plan of salvation, then they both knelt and he prayed that the young boy might indeed become a Christian. In a few days he went to "Uncle Jim" with a joyous face and said, "I Christian now," and placing his hand on his heart said, "Burdin all gone." The next morning when Edith plied him with the same question he answered, "Yes, I Christian now." She placed her little hand on his shoulder and looked into his face with a bright smile that he never forgot.

God impressed him with the thought that he must tell the wonderful tidings to others so he commenced attending a night school to prepare himself for the work.

Spring came with its birds and flowers, its green meadows and purling streams, and the child became more beautiful and lovable than ever. Her lungs expanded in the bright sunshine and the flush of health came with its oppressive heat; she began to languish. Colonel Bentley sent for skilled physicians, but they shook their heads gravely and said, "She must go to the seashore."

The day she went "Uncle Jim" stood at the gate wiping the tears from his eyes and Otto with a sad face stood by his side. Edith told them goodbye, saying, "I so glad you both are Kistians." For a few days the salt sea baths seemed to rejuvenate her, and it was her delight to gather shells and build houses in the clean, white sand, but it was only for a little while. After a short time she grew so weak that she could not run on the beach and when her father came to see her she asked him to take her home. He could not refuse her anything, so

they went back to their beautiful house in the city. On her own little snow-white bed they gently placed her, and she looked like a crushed lily. Her bird swung in his cage and trilled his richest melodies, while her kitten played hide-and-seek on the pillows. Every evening during her illness Otto walked out in the country to gather field daisies and wild roses for her, and when he brought her breakfast, the flowers were placed in a vase by her bed. She thanked him in her own sweet way and always gave him kind words.

Everything that skilled physicians could suggest was done for the dear child; every attention that love could invent was tenderly given, but still she faded like a flower. When she saw her mother weeping she put her arms about her and whispered, "Jesus wants your baby to live with Him." To her papa she said, "Be good and meet me in heaven."

We will draw a veil over the scenes that followed, for grief is sacred and there must be no rude touch.

Our German boy, Otto Brough, mourned in sadness, but continued to struggle for an education. At last Colonel Bentley, seeing how deeply in earnest he was, resolved to assist him. He sent him to college where he won the first honors. Afterwards he was accepted as a missionary to China and prepared himself for that work. A few days before he was to sail he went back to the old Bentley home. Other children had come, bringing sunshine and joy, but the sweet angel Edith was never forgotten.

It was hard for Otto to leave these dear people, who had shown him so much kindness. They had taken the poor, ignorant boy into their hearts and opened for him the door to a new and better life. When he told Mrs. Bentley goodbye he said "It was your darling who brought me to Christ, and whatever good I may do in His kingdom will be due to her influence. I believe that in my dying hour those four words, 'Is you a Kistian?' will fill my soul with unspeakable gladness." Colonel Bentley said, "My dear boy, your exemplary life has been an inspiration to me, and from this night I am resolved to live so as to meet my little angel in heaven." It was a holy hour, and for a time none of them could speak and tears were blinding their eyes. Their souls thrived in sympathy and love, and Jesus seemed to be standing in the midst of them.

MRS. E. C. BOLLS.

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## LELAND.

We have closed the greatest meeting the Baptists of Leland ever enjoyed on April 5th. We had Evangelist J. B. DeGarmo and S. L. Rabor as singer and personal worker. From the first service the people became intensely interested and this continued till the closing service last Sunday night. Every available place in the house was filled with chairs and these were occupied. Jews and Italians came and listened and came again. In the hotels, banks and places of business men were talking about the meetings. Business men not only came and listened, but several of them came forward and confessed Christ.

The meeting was great, not on account of the number who came into the church, but because of the fact that the membership of the church was aroused to a sense of their obligations to the cause, and what Christianity really means to them. I think the church as a whole has a firmer hold on God than heretofore. Faith has been strengthened, love has been deepened, hope has been quickened and the spirit of obedience has been stimulated. The Baraca class of over thirty young men was greatly blessed and will hereafter be even a greater power in the church. Brother DeGarmo preaches effectively. His spirit is fine. He never scolds, but always endeavors to put Christ first. He has two objects in view—to make the plan of salvation so clear that anybody can see it, and to make Christ's service such a privilege as to bring the life and God into close fellowship. He is remarkable in his use of Scripture, in making one passage prove another. Brother Rabor is two-fold in his usefulness. He can lead a choir and congregation and do solo work besides, and then as a personal worker he is splendid. He knows how to get hold of men and win them and in this respect he is of the greatest value. No church in my judgment will make a mistake in having these two men.

Since I came to Leland (15 months ago) we have had 15 additions. Some other things I want to say another time. I. W. READ.

## MRS. POWELL ALMOST DEAD

Dry Ridge, Ky.—"I could hardly walk across the room," says Mrs. Lydia Powell, of Dry Ridge, "before I tried Cardui. I was so poorly I was almost dead. Now I can walk four miles and do my work with much more ease. I praise Cardui for my wonderful cure." Cardui is successful in benefiting sick women, because it is composed of ingredients that act specifically on the womanly constitution. It relieves headache, backache, irregularity, misery and distress. Only a good medicine could show such continual increase in popularity as Cardui has, for the past 50 years. Try Cardui, the woman's tonic.

## IMMANUEL CHURCH.

Our meeting has just closed. We had 23 for baptism. Brother Gunter stayed only six days. He preached the gospel with ease and power. The atmosphere of our church was in good condition. We had very little trouble in reaching the lost of the community. We have the best attended prayer meetings in the town. We have been studying "The Doctrines of Our Faith." Quite a number will stand the examination on the book.

I have the finest Sunday School training class in the State. I am expecting out of a class of 30 girls, 25 to complete the entire Sunday School course of eight books. Our Sunday School is among the best. Every scholar brings his Bible, from the youngest to the oldest. J. L. Johnson, Jr., makes an A-1 superintendent. We are getting ready for the closing of the session of the college, also for the encampment beginning the third Sunday in July and closing the fourth Sunday. Let all the pastors be present to get all the good things that Dr. Weston Bruner will bring to us. We are expecting to begin the administration building right away. Please pray for the church located close by the college, and let's make the church and college great in missions. We will make good advances in all our contributions this year.

Our W. M. U. and Y. W. A. have done nobly in their work.

A. L. O'BRIANT.

Hattiesburg, Miss.

## IT IS A SAD SIGHT

To see the face of a pretty girl made unsightly by scaly patches or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetterine quickly and permanently ends rough scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily. 50c at drugists or by mail from Shuptrine Co., Savannah, Ga.

## CLEVELAND MEETING.


Our meeting here closed successfully last night. Twenty-two professions of faith, twenty-four additions to Baptist church already, others to come later and several to join other denominations.

Pastor Mitchell and his splendid family are doing a fine work and are greatly beloved by the people. It was a joy and blessing to be in their home and to labor with them.

Evangelistic Singer R. L. Cooper, of Aberdeen, was with us and rendered excellent service as personal worker, leader and soloist. If the brethren are wise, they will see that he is kept busy.

Our Indianola work goes finely forward. Twenty per cent increase in gifts to missions and corresponding growth along all lines.

HARRY LELAND MARTIN.



**Don't Forget to Side Dress**

After you have the plants well started, insure a crop by feeding it. For cotton, provide enough

## POTASH

to make more bolls, good fibre, and to keep the bolls from falling; and for corn, help the plant make the starch that fills the ears.

Try 200 lbs. per acre of mixture of equal parts of Kainit, Acid Phosphate and Nitrate of Soda, or 5-5-5 goods.

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## IMMANUEL CHURCH.

Our Sunday School is doing its best work. Every scholar brings his Bible and uses it. I have the honor of teaching the best training class in the State.

I hope to have at least twenty of the class finish the eight books in the Sunday School course. Our W. M. U. is thoroughly alive to the situation. The Y. W. A. is faithful and true to every phase of the church work. We have a class of fine young men, looked after by Miss Maria Johnson. The spiritual condition of our church was never better since its organization. We hope to do big things for our Master.

Our encampment will begin the third Sunday in July and continue through the fourth. We want all the pastors in South Mississippi to take notice.

Dr. Bruner will be of untold help to all the Christian workers who will come.

We hope to make it the best and biggest of all the encampments held in Mississippi.

By the time this is read by all Baptist Record people, the brick will begin to be placed on the ground for our new administration building, and our hats will be off to our great Baptist denomination, also to Mr. W. S. F. Tatum. Brother editor, rejoice with us, and let's move on to victory.

Yours, with more decided faith in Christ,  
A. L. O'BRIANT.  
Hattiesburg, Miss.

## YOU WOULDN'T BE SUFFERING

from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered fifteen years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at drugists or by mail from Shuptrine Co., Savannah, Ga.

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The two following are corrections to mistakes made in the list which was published April 30: Oak Hill church \$1.84, Thompson S. S. \$1.80.

MRS. L. L. POSEY.

Fayette, Miss.

## DEATHS.

## MR. W. J. BURRUS.

The subject of this sketch was born in DeSoto county, Miss., April 19, 1868, and died in Columbus, Miss., April 23, 1914.

Some twenty years ago, Mr. Burrus was married to Miss Mollie Harwell, the daughter of Rev. T. J. Harwell. To this union were born three sons and one daughter, all of whom survive.

Brother Burrus professed faith in Christ in 1908 and united with the Baptist church at Eudora, Miss. Soon afterwards he was ordained a deacon in this church, which office he filled creditably until his death.

His remains were brought from Columbus and laid to rest in the cemetery at old Oak Grove church, near Hernando, Saturday morning, April 25, 1914. One of the largest crowds seen at this church in a long time assembled to pay the last sad tribute of respect to the memory of this good man, showing the high esteem in which he was held. The funeral services were conducted by Rev. W. E. Lee, of Como, Miss.

To the sorrowing wife and children we extend deepest sympathy, and commend them to God's grace, a sufficiency of which is promised to us.

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## GULF COAST BAPTIST ASSOCIATION.

This body will meet with the church at Moss Point, Miss., on Wednesday before the second Sunday in June at 10 a. m. (June 10). Those that come by way of the G. & S. I. railroad will take the L. & N. at Gulfport for Pascagoula and interurban cars from there to Moss Point.

We extend special invitation to our brethren and sisters up the country to meet with us and give us the benefit of their presence and their help. O. D. BOWEN, Moderator.

## BAD COLDS

Some colds are worse than others, but they are all bad. Let your doctor decide the medicine. If he orders Ayer's Cherry Pectoral, remember we have been making it for 75 years.

J. C. Ayer & Co., Lowell, Mass.

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## GATES—SERIGHT.

Rev. G. W. Gates and Miss Ethel Seright were married at Samaria Baptist church, May 10, 1914. Rev. J. B. Perry, pastor of the church, officiating. Brother Gates is a pastor and missionary in Wilkinson county. Miss Seright was reared and lived in Attala county, and was the distinguished music teacher in the high school of McAdams, Miss. Their future home will be Rosetta, Miss.

J. B. PERRY.

Sallis, Miss.

## KANSAS WOMAN HELPLESS

Lawrence, Kas.—Mr. J. F. Stone, of this city, says: "My wife suffered for ten years from womanly troubles, during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally she began to take Cardui, and since then has greatly improved in health. The tonic, strengthening, and restorative effects of Cardui, the woman's tonic, on the womanly constitution, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble."

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.



## DEATHS

A. G. NEELY.

Brother A. G. Neely was born in Tallahatchie county, Miss. At the time of his death, which occurred May 8, 1914, he was 78 years of age.

Brother Neely had been a Christian since early childhood. He was a member of the Presbyterian church for several years. Afterwards, becoming a member of Spring Hill Baptist church, of which he was a member at the time of his death. He was true and loyal to the best interests of his church, the community in which he lived, and numbered his friends by the score.

Brother Neely was the father of 11 children, four of whom died in early life, leaving seven, four sons and three daughters to mourn his going away. Each of his companions had proved him to be the spirit world. His afflictions were long and severe, but he bore them with the same attitude he did his imprisonment of months at Fort Douglass. He was as brave a soldier of Jesus Christ as he was of the Confederacy. He not only wore the uniform of a Confederate veteran, but he bore him bravely as a soldier of the cross. He laid down his armor in the Christian conflict to put on the crown. He was more than ready to go up to him. He craved

it and prayed for it. He was truly ripe unto the harvest.

Brother Neely was a true husband and father. He was not only a true father to his own children, but to the orphan, as shown by the care bestowed upon some who came under his charge. He was a man of strong and decided convictions and strong in family discipline.

His memory will be cherished by his grandchildren, as well as his own children, who gratefully acknowledge their indebtedness to him. God bless the bereaved ones.

W. I. HARGIS.

MRS. JOHN H. NELSON.

It was with profound sorrow that we learned of the death of Mrs. John H. Nelson, at the home of her niece, Mrs. Pearson, at Lipscomb, Texas. To the older people of Washington county the tragic ending of this splendid woman's life, brought to mind a remarkable career of unselfish and inturing usefulness. Mrs. Nelson, nee Miss Butler, of Oxford, Miss., was married to Judge John H. Nelson, in 1860. Shortly after her husband went to the front and gallantly wore the gray, while his young wife went home to Oxford. At the close of the war, they came back to Greenville, and then it was that she gathered together the few people of her faith—the Baptist—in the town and county, and organized them into a working force, which began its career by educating young men for the ministry. Rev. B. D. Gray, the present efficient secretary of the Home Mission Board, being the first beneficiary. Not having a house of worship, Rev. Stevenson Archer kindly offered his modest church, which was accepted gladly. This organization was the forerunner of the Ladies' Aid Society of the Baptist church, and was subsequently under the blessing and guidance of God, of our First church. Indeed, it was the untiring devotion to the cause of the Master that made the present organization possible. Mrs. Hord who was the life-long friend of Mrs. Nelson, and Mrs. Cadenhead alone remain of that remarkable band of consecrated co-workers of Mrs. Nelson's organization.

After the death of her husband, which occurred during the yellow fever epidemic of 1878, she consecrated the remainder of her life to the service of her Master. Her native State, Louisiana, and Texas, have each, in turn, been efficiently yet humbly served by her, as a missionary.

She was a strong Christian character, with a wonderful personality, and attracted all to her. The visits to her home town were always characterized by a deeper interest, not only in her own, but in all churches.

The close of such a life calls forth from the Ladies' Aid Society of the Baptist church the following resolutions:

Resolved, first, We have learned with profound sorrow of the tragic death of our beloved founder, Mrs. John H. Nelson. Not only does the society, but the Baptist church, owe its being to her persistent and unselfish interest.

Second, That we owed to her a debt of gratitude for her untiring devotion to our cause, which we but

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poorly acknowledge in these weak words.

Third, That her zeal has, and should inspire us to more devoted service for her Lord and Savior.

Fourth, That we shall ever keep her in memory as the kindest, most thoughtful friend, a valiant soldier of the cross, and a Christian philosopher, taking in humility and thankfulness, whatever the Father in Heaven sent to her, and using it to the greatest advantage.

MRS. CLARA H. HORD,  
MRS. E. B. CAMPBELL,  
MRS. MARY CADENHEAD.

It was moved and carried that the foregoing preamble and resolutions be adopted and that they be spread on the minutes of this society; that a copy of the same be presented to the First Baptist church of Greenville, Miss., with the request that the same be spread on the minutes of the church, and that a copy of the same be sent to The Greenville Democrat and The Baptist Record for publication.

MRS. H. N. ALEXANDER,  
President Ladies' Aid Society of the First Baptist church.  
MRS. H. H. O'BANNON,  
Secretary of Ladies' Aid Society of First Baptist church.  
Greenville, Miss.

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MRS. M. M. P. RUSHING.

Mrs. Mary Malinda Purvis Rushing was born May 23, 1863, and departed this life March 23, 1914, aged 50 years and 10 months. She was married to J. B. Rushing August 23, 1883. To this marriage was born 14 children—seven boys and seven girls. Ten of them still live to mourn the loss of a devoted mother. She joined the Rock Bluff Baptist church and was baptized by Elder G. T. Faulkner. Moved her membership to Springfield church in 1884 and remained a consistent and useful member to the day of her death. She lived to see all of her children, except the two youngest, members of the church. She died of measles on the above date, and was loved by all who knew her. She was one of the best of wives and mothers. She loved God, home and her church. It was the writer's privilege to be her pastor for 11 years, and he bears witness to her faithfulness as a Christian and church member. The Lord bless the bereaved husband and children.

Yours,

T. J. MILEY.

Bay Springs, Miss.

CAREY ASSOCIATION RALLY.

On the fifth Sunday in March we had our associational campaign of the Carey Baptist Association held with the Roxie Baptist church. We had hoped to have at least three of the State workers with us in this campaign, but we failed to secure any assistance from any of the State workers. Therefore, the associational vice-presidents of missions and myself decided we would launch a campaign among ourselves. Brother J. R. Johnston, vice-president of missions of the Carey Association, after a failure to secure assistance from the State workers, left it up to me and a committee from my church to prepare a program, which we did, as follows:

## Program.

1. Preparation, aim and purpose of missions as taught by the Bible and fostered by the Baptists—Rev. J. E. Middleton.
2. How are we to finance the Kingdom?—Rev. G. W. Gates.
3. Religion and business—Hon. T. G. Ramsey.
4. Stewardship of time, talent and money—Hon. L. A. Whittington.
5. Tithing as a minimum standard of giving—Rev. J. R. Johnston.
6. Methods of giving—W. M. McGehee.

A part of the speakers on the program were not present, but their places and time were supplied.

There was a fairly good representation from most of the churches in the Association. It was said by many to be the greatest meeting for the development of financial condition and the people to respond with zeal and aspiration, as was never witnessed here before. It seems as if things are taking on new life financially. Much good, I believe, has been accomplished through this meeting, and we hope to have a better one next year.

Brother Johnston filled my pulpit on the fifth Sunday night.

W. M. McGEHEE.

Roxie, Miss.

## MARS HILL.

Mars Hill has raised near \$100 for foreign and home missions this year; received six by letter and among those received one deacon and one licensed preacher, The W. M. U. has contributed near \$30 for foreign and home missions and made gifts to other objects. We have a full Sunday School at every meeting. Everything considered, we are making progress and will be in good shape for our annual meeting, which will convene the first week in August with our own Brother T. J. Barksdale to help. The Lord's blessings on The Record.

Yours truly,

JAS. A. CHAPMAN.

Summit, Miss.

## AMONG THE PELICANS.

Had a great day Sunday. Baptized 37 happy converts and one stands approved; others interested. Contributions to home and foreign missions very gratifying.

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W. T. LOWREY, Director.

Blue Mountain, Mississippi.

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**COMMENCEMENT PROGRAM OF  
CLARKE COLLEGE, MAY 28,  
TO JUNE 1.**

Thursday, 8 p. m.—Anniversary Banquet—Aurelian Euterpean Literary Societies.

Friday, 10 a. m.—Declamatory Contests.

Friday, 8 p. m.—Anniversary Program—Platycan, Phi Delta Kappa Literary Societies.

Saturday, 10 a. m.—Oratorical Contest.

Saturday, 3 p. m.—Art Exhibit.

Saturday, 8 p. m.—Senior Play.

Sunday, 11 a. m.—Baccalaureate Sermon—Dr. T. Lowrey, Blue Mountain, Miss.

Monday, 10 a. m.—Graduation Exercises.

Monday, 11 a. m.—Baccalaureate Address—Prof. J. L. Johnson, Jr., Hattiesburg, Miss.

Monday, 4 p. m.—Commencement Conference.

Monday, 8 p. m.—Alumni Banquet, Newton, Miss.

**MRS. LENA M. BERRY.**

Mrs. Lena Mae Berry, wife of D. H. Berry, and daughter of A. G. Berry, of New Hebron, died at her father's home on May 16, 1914, and was buried the following day in the Stonewall cemetery, the writer officiating. She was married to D. H. Berry in February, 1901, and the following summer was converted

and joined Stonewall Baptist church. She was a devoted Christian woman. She leaves her aged parents, her husband, five brothers and sisters, and four little children to mourn her untimely going. May God bless and take care of them and comfort their sad hearts.

Their friend,  
**T. J. BATTON.**

Mendenhall, Miss.

**JELLY-FISH CHRISTIANITY.**

T. J. Moore.

A Christianity that can shape itself to fit into any kind of denominational molds that may happen to be convenient is worth but precious little, if anything at all, to the real cause of religious progress in the world.

A prominent instructor in one of our State educational institutions in a recent address to a large audience suggested and advocated what he termed the "federation of the churches" in all rural communities. If I understood him he did not advocate a disbanding of all the different denominations represented in the community and forming a federated church different from any of them into which they would join and thereby combine their forces; but his idea seemed to be for all the people to unite by joining the denomination that happens to be in the lead in the

community. For instance, he said: "If Presbyterians were the stronger, let the Baptists, Methodists, etc., disband and join the Presbyterian church. If Baptists were the stronger let the others disband and join them, and so on, thereby eliminating all but one denomination in each community."

A person who can advocate or follow out such a course as that, proves that in his religious life, conscientious convictions as to the teachings and authority of God's Word plays no part. Convenience and economy dictate his course of conduct rather than a desire to obey God, in accordance with his understanding of the Word. A Christian of that type is not a real force in our Lord's spiritual kingdom. Unity in belief must precede union in organization, else the latter will hurt rather than help.

I wish our leaders in the State, county and district schools would let denominational matters alone while engaged in their professional duties. If they are church members, in their church councils they are free to have their say along lines of denominational polity. But they should not use their class rooms nor school platforms to air their visionary ideas about what this or that church ought to do.

Every true church member, no matter how firm he may be in his denominational belief, longs for and prays that the day may be hastened when all of God's people may "see eye to eye and speak the same thing," but until they see things alike it is best that they confess (though they may deplore) their differences. An honest disagreement is far better than a dishonest agreement. Holy writ asks the question: "Can two walk together except they be agreed?" (Amos 3:3). An honest teaching and study of the teachings of God's Word on the points of difference as well as on the points of agreement will do more to bring about agreement among Christians than all this gush about unionism ever can do. After agreement comes then, and not until then, will there be any helpful walking together.

A Christian who claims and feels that "one church is as good as another" and who, without disturbing his conscience, could change from one denomination to another, is about as well fit for loyal church service as a man is fit for loyal service as husband who holds to the idea that "one woman is just as good as another." In the first place no woman worth marrying would have him; and in the second place no love nor loyalty would characterize such a husband.

Deliver me from any such jelly-fish Christianity. I am like the boarder, who being asked by his hostess why he was shaking pepper into his coffee cup, remarked that he wanted it "to taste like something!"

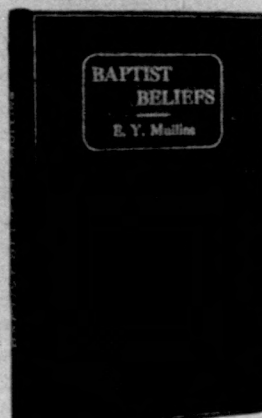
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**Baptist Beliefs**

By  
President  
E. Y. Mullins



In this little book the President of the Southern Baptist Theological Seminary has given a most acceptable concise re-statement and interpretation of Baptist principles for the general reader. All the main topics of a systematic theology are discussed, though only a part of a page is given to some subjects and not more than six pages to any. Those who know Dr. Mullins' "The Axioms of Religion" and his "Why is Christianity True?" will not need to be told how well equipped he is for just this kind of terse summarizing.

The author is noted for his power of compact and crystal-like statement of denominational views and practices. He has prepared a manual for popular use and the ordinary church member will find statements which are readily grasped and illuminate the subjects presented which include the whole range of articles of faith and further paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members.

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**THE BAPTIST RECORD**  
Jackson, Miss.

**131 CASES OF MEASLES IN THE BAPTIST ORPHANAGE.**

At this writing we have in our orphanage 131 cases of measles, and other cases developing daily. Fifteen or twenty are just up from a spell. We will likely have 175 or 200 cases before it is over.

The measles was brought into our home by two children that I suppose were exposed about the time they started to the orphanage. Most of our children are real sick for several days after taking it but after the usual time begin to get well. Two or three, however, are real sick, and we are anxious about them. When you pray, will you remember our sick children. The people of Jackson are helping us nobly, day and night, all seem determined that they shall not lack for anything that loving hands and hearts can supply. We greatly appreciate their help.

The school house moves steadily on. By the time you read this we will be through with the basement and foundation, ready to turn it over to the brick men.

We hope our friends will continue to send in their day's wages to help pay for it as it goes up.

Contributions are coming in nicely. I would love so much that we might build without having to borrow money. Let it be so.

Yours truly,  
**J. R. CARTER.**

Jackson, Miss.

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MAY 28, 1914

NEW SERIES, VOL. XVI, NO. 22

## KINGDOM BRIEFS

Dr. Luther Little goes from the pastorate at Seattle, Washington, to Jackson, Tennessee.

Dr. M. D. Jeffreys has been elected executive secretary of the Baptist Education Commission of South Carolina.

Dr. C. M. Carter resigns at Los Angeles, Cal., and rests at Greenwood, Ind., where the editor attended his wedding twenty-five years ago.

The Baptist Forum, a magazine published for a while in Atlanta, Ga., has ceased publication and it is said the stockholders have suffered a total loss.

We acknowledge receipt of an invitation from W. M. Bostick to the seminary commencement at Louisville. It is a fine class and the program promises a great occasion.

We deeply sympathize with the family in the going of Brother F. R. Burney from our midst. He was noble, faithful, unselfish servant of the King and is now with the Lord whom he loved.

Mr. and Mrs. Zack Carter have announced the engagement of their daughter, Emma Elizabeth, to Mr. F. M. Coleman, Jr., of Utica, Miss., the marriage to take place at their home at Florence on Tuesday, June ninth.

The concert of Hillman College was pronounced exceptionally good last Saturday night. Those who are capable judges speak with unqualified praise of the music that was given. This is a matter of great pride with the friends of this useful institution.

The Southern Baptist Convention does not make many mistakes, but in our judgment it erred in authorizing the committee on temperance to employ a salaried secretary. There is no need of doing what the Anti-Saloon League is doing already. The people have the idea that there are enough kinds of secretaries already. We hope it will be a short-lived office.

The hearts of many go out to those at the Baptist orphanage in the siege of measles through which they are passing. In a family of 250 it becomes a very serious matter. One little one passed over the river. The churches of Jackson employed four trained nurses and quite a number of the good people became volunteer nurses and have rendered good service.

We now renew our proposition of last year, that every new convert of this year may have The Baptist Record twelve months for half price—that is, for \$1.00. We desire every new convert to start right, and are willing to help him do it. We believe the paper will do him more good than anything else that he spends a dollar for. Tell every one of them about it and insist on his giving you his subscription or sending it in himself. There is no commission allowed to agents on this offer, and the name must be that of one into whose family the paper is not now going; that is, it must be a bona fide new subscription.

The board of trustees of the Mississippi Baptist Hospital met on the 22nd and let the contract for completing the new building whose basement story was put in a few months since. The cost will be about \$35,000 additional to what has been paid, and will be met by a bond issue. Business men of Jackson have already spoken for some of the bonds, which will be for \$500 each and bear six per cent interest. If you wish a good investment that is not taxable, write to Superintendent Bryan Simmons at Jackson, and if you have made or will make a subscription now is a good time to show your interest in the work by making a payment. It is hoped the building will be ready for use in the autumn.

"The letter killeth but the spirit maketh alive," is still true of the gospel. The same truth preached in a perfunctory mechanical way by the same man will harden and destroy men's souls, when preached in the Holy Spirit will quicken them into everlasting life. Be careful not only what you preach, but how you preach. It was in realization of this that Paul said that the gospel is "the savor of life unto life or of death unto death. Who is sufficient for these things?" Jesus could say, "The words that I speak unto you, they are spirit and they are life."

The convention sermon was preached by one of our old Texas men, Dr. Geo. W. McDaniel, of Richmond, Va. He chose a subject that sounded out the keynote of the convention: "Southern Baptists at Kadesh-Barnea." There was an impression, however, that he did not seize the opportunity to sound out in clear tones the call to Southern Baptists to go up and possess the land. We will never win by trying to harmonize differences between Baptists and other people and by toning down our convictions to suit them.—Baptist Standard.

The preacher of the convention sermon seemed concerned that the Baptist denomination should be "justified at the bar of public opinion." To us it seems a much more important matter to be justified by the teaching of the Book. Public opinion is no concern of Baptists.

Every delegate at the Nashville Convention was given a copy of the new book by Dr. Frost, "History of the Sunday School Board." It is good to have that history written down while it is fresh by the man who had most to do with its making.

On account of his views on alien immersion, Dr. H. W. Provence was transferred from the Bible department in Mississippi College to another chair by the board of trustees.

Rev. J. R. G. Hewlett, Epworth: The Epworth church accepted my resignation recently, and I have accepted the call to become pastor of the Charleston church.

Hon. W. M. Whittington, of Greenwood, was made a trustee of the seminary at the recent meeting in Nashville.

Pastor H. L. Weeks was recently assisted in a meeting at Mansfield, Ohio, by Dr. J. C. Massee of Dayton. The church was greatly edified.

Over \$600,000 has been raised by the Foreign Mission Board on the Judson Centennial fund, and there is one year in which to raise the remaining \$650,000.

We grieve to learn of the death by accident of Brother N. R. Drummmond's little boy. May the loving Heavenly Father comfort and sustain the heart-broken parents in their hour of trial.

Some of the delegates to the convention in Nashville brought copies of the minutes home with them at the close of the meeting. That is about the quickest work that has been done yet.

Nine young men were appointed missionaries by the Foreign Mission Board at the recent convention. Eight of them are preachers and one a doctor. We understand six of them mean to take wives with them.

We join the family and friends of Prof. H. A. Van Landingham in their sorrow at his loss. An appreciation of him by Prof. J. F. Sellers appears in The Record. Dr. S. C. Mitchell, of Richmond, Va., also sends a testimonial.

The medal for declamation in the Academy of Mississippi College this year was won last Friday night by Mr. Jos. Canzoneri. He is a ministerial student, an Italian who was recently converted to Christ from Romanism, and is making a splendid record as a student. He proposes to be a missionary to his own people.

Invitations are out to the wedding of Miss Deborah Jean Cox, daughter of Dr. Ben Cox, of Memphis, to Mr. Clarence Stanley Leavell, June the eleventh. The groom is one of the "Leavell boys," and is Sunday School secretary in Arkansas. They will be at home in Little Rock. Heartiest congratulations and good wishes.

While attending the convention at Nashville the editor ran out to Murfreesboro on Sunday and preached there at night, then went up to Adairville, Ky., and spent a day. These were former pastoral charges and the renewal of old friendships were among the most delightful of his whole experience. Doubtless many ex-pastors had similar refreshing experiences.

The sermon of Dr. B. D. Gray at Mississippi College commencement reached high water mark. He had a great theme and handled it in a delightful manner. He spoke of the magnificent personality of the Apostle Paul and his conception of life, from the text, "For to me, to live is Christ." Dr. Gray is never happier than when back here among his own people, and they are never happier than when he is among them.



## WELCOME ADDRESS DELIVERED TO THE SOUTHERN BAPTIST CONVENTION AT NASHVILLE, TENNESSEE.

It is needless to say that this host of Baptists is welcome to the hospitality of Nashville. Our people greet you with the heartiest salutation that welcome ever smiled. We are fraternally glad to see and to be with you. Our business men have generously contributed to your coming. The entertaining capacity of our city has been taxed in view of our comfort and complacency. The Athens of the South lays at your feet the fragrant bouquets of her culture, gathered from many institutions, and she breathes the unctious of her many churches upon the purpose of your gathering. She brings you the offering of all her facilities for pleasure and profit; and she seeks to entice you to the full enjoyment of all her objects of interest and sources of entertainment.

The city of two great presidents and the home of a thousand heroes, statesmen and scholars who have helped to make the nation great, meets you with the prestige of her dead and through the homage of her living to bid you welcome. Every evangelical denomination, every institution of learning, every medium of the press, every benevolent order, every organism for the uplift of humanity, is glad to greet the Southern Baptist Convention—the greatest organic body of Christians that annually meets for the business of religion anywhere in all the world. Welcome—thrice welcome, illustrious visitors!

In behalf of the Baptists I welcome you to the responsibility involved in the purpose of your gathering. You are here to do your duty and let your light shine. The gracious impress of this convention upon this great center of influence is of innumerable worth to Baptists. A holy zeal and a wise enthusiasm on behalf of the objects of this convention are due from every member of this body, and is essential to Baptist honor and power in the eyes of the world. We are here under the authoritative mandate of Christ's universal commission, involving a universal obligation. The spirit of the Gospel is the spirit of universality in missions; and Baptists can never be universal in achievement until they are universal in spirit and work. No people advance beyond the tracks they make in the footstep of progress. We are never bigger than our aspirations and ideals.

Again I welcome you to the responsibility of conservatism in the preservation of Baptist principles and practices. We glory in the name Baptist, the name of our original archetype in doctrine and practice, in martyr zeal and spirit; a name symbol of the death, burial and resurrection gospel of the baptized Christ. We belong to the first century, enlarged upon the twentieth century; and our footsteps in some form, are traced in blood through all the centuries between anabaptism was the evangelical germ in the sterile soil of the first centuries, the martyr blood of the mediaeval ages, the spring of the reformation of the sixteenth century, the triumph of independency in the seventeenth century, and in the eighteenth century the Baptists, of certain anabaptist peculiarities, gave birth to religious liberty, to modern missions, to Sunday School and other movements which have revolutionized the Christian world.

### Baptist Progress.

Fully free in the nineteenth century, the Baptists entered the twentieth century with their marvelous growth in numbers, wealth, education and world-wide expansion. This result of Baptist progress has been due to orthodox evangelism, education and practice; and the greatest menace to this progress now is conventional predominance of the churches and the liberalistic tendencies of the money and infidel culture crept into high places of denominational trust through education, literature and pulpit utterance. This world can never be redeemed upon the theory of a spotted Bible, chimpanzee racialism, an evolved Christ, minimized sin, a doubtful hell, a utilitarian atonement, and salvation by culture and character, instead of grace.

## THE BAPTIST RECORD

Baptists have ever stood upon the doctrine of justification alone by faith, and held the ordinances as symbols and signs, not mediums of grace. The deity of Christ, the holiness of law, the damnation of sin, the judicial atonement, salvation by grace, the believers' baptism, the independent church as the pillar and ground of truth, the Bible as the sole rule of faith and practice, freedom of conscience, the Baptist maxim: Blood before water, Christ before church, the Spirit with the word before all, in all and through all—this is the paladium of Baptist power and success, and we welcome you to its consideration and protection. Twentieth century human nature—its conditions and necessities—is precisely the same as in the first century, and it requires the same old salvation by grace, justification by faith, to save it that it ever did.

Again, I welcome you to the progress of Nashville Baptists. Within twenty-six years they have grown from six to nineteen churches, and within ten years, since your last meeting here, ten of those churches have been constituted and fifteen new houses of worship have been built. We have more than doubled our material resources, numbers and capacity for service, and our contributions to home and foreign missions, to say nothing of other objects of beneficence, have trebled. Time would fail me to tell of the churches and other Baptist institutions of this city, and of the mighty men and women who built them and now direct their operations. These all greet and welcome you.

In conclusion, I must point you to your Sunday School Board that specially welcomes you. Twenty-three years ago this board was located here with an asset of 14,000—now grown to a half-million dollars! Through the far-sighted genius of Dr. Frost, this board, in the midst of strong opposition, was founded, and, under his masterful secretaryship, it has been fostered and guided through storm and sunshine until it has reached the haven of peace and superb success. Incomparably aided by our editorial and educational secretaries, Drs. Van Ness and Burroughs, together with the splendid service of the field secretaries and of the board itself, the outcome of the board's administration, in so short a period, seems like a dream or a miracle—stranger than fiction.

### New Building.

Recently, out of the increase of its properties, the board, prompted by the Davidic aspiration of Dr. Frost, to build a house for God, has erected a classic and commodious edifice for all its purposes, which rivals the Parthenon of Athens and the Pantheon of Rome. This splendid structure of iron and stone—the monumental cynosure of genius and struggle on the part of Dr. Frost and his board—is dedicated to God and the Southern Baptist Convention; and in your invitation to meet with us at this time, one of the motives inspired by our great secretary was that the brethren might see and be lifted up by this architectural contribution to the cause of the denomination. Go view its lofty columns, meander its gracious halls and luxuriate in the relish of its industrial atmosphere, its departmental efficiency; its productive accumulation of Baptist thought and labor in our Sunday School work, all alive with the spirit of the Master and pregnant with the good of present and future generations. The board welcomes you to the beauty and grandeur of its house, to its purpose and utility and to all the outcome and blessing of its benevolence and prosperity.

Finally, we welcome our brethren of other denominations to the courtesies and activities of our assembly; and last, but not least, we welcome you to prohibition, as we now have it, in Nashville, and beg your prayers that the lid may stay on, world without end, amen!

Thursday, May 28, 1914.

## A CHAPTER OF SUNDAY SCHOOL SUCCESS.

By J. M. Frost, Corresponding Secretary.

(Extracts from report submitted at Nashville.) In presenting herewith its twenty-third annual report, the Sunday School Board welcomes the coming of the convention to Nashville in its session for the present year. We have only good news to give concerning the affairs committed to our charge, and hope to make such showing as will gratify the Baptist brotherhood everywhere.

### History of the Board.

This has been written by the corresponding secretary and will be presented in booklet form to the convention at the present session. Of course the annual reports of the Sunday School Board as presented year by year have furnished a history of its work, and these several reports have been preserved in the bound copies of the Annual, but there has not been written until now an account of the origin of the board and of the denominational conditions out of which it came. The years immediately preceding the making of the board at Birmingham, 1891, mark a period of momentous issues and should be of record for the completion of our history.

### The New Building.

This is our greatest achievement for the year. It was in progress, as reported one year ago, and was finished last fall, and the board moved in the latter part of October.

This building will sepa for itself. It is ideal in its arrangement for our work, is as near fireproof as buildings can be made, is finely located and very commanding in its appearance. It cost about one hundred and sixty thousand dollars, and the lot cost sixty thousand, aggregating two hundred and twenty thousand dollars, all of which has been paid. We are able, therefore, to present the property to the convention without any encumbrance and an asset of commanding worth in the denominational life.

We have no printing plant, but the building has been so constructed that we will have ample space and strength to carry such plant should it ever become necessary, but for the present at least the board deems it far wiser to have the printing done by contract, which heretofore has proven satisfactory in every way.

### A Great Financial Year.

Our receipts for the year have exceeded the receipts of last year by \$36,237.33, making an aggregate of \$374,383.33. We were able to carry the building to completion, paying all bills as they came due, without borrowing any money and without having any money to lie idle for any considerable time. While carrying forward this work, which is of so much worth to the denomination, we have been able also to make practically the same outlay as heretofore in helping forward other denominational interests.

### For Denominational Uses.

Considering then the payment of the note and the contribution to the building fund to be of permanent value to the denomination, we may summarize our cash gifts for the current year as follows:

The W. M. U. expense fund	400.00
The Judson Memorial fund	5,000.00
State Boards for S. S. work	7,000.00
Payment of note, with interest	14,045.00
For permanent Bible fund	12,000.00
For use in the new building	25,391.32
Southwestern Baptist Theological Seminary	500.00
S. S. Board's field work	30,185.52
Other denominational work	1,855.79
<b>Total</b>	<b>\$ 96,377.63</b>

This represents the cash which the board during the year has contributed out of its business for denominational purposes. Furthermore, it has made its usual gifts in colportage supplies, making some increase over the gifts of last year.

### A Fund for Equipment.

As has already been mentioned, the board does no printing, nor does it wish at present to

Thursday, May 28, 1914.

enter the printing business; and yet, as will be readily seen, this may become necessary, and become necessary sooner than we expect. It becomes us, therefore, to hold ourselves ready for such emergency. To this end a fund has been created for the purpose and will be held as a future protection to take care of any need when it comes. For this purpose the board has set aside the purchase money of the Church street property for the fund, amounting to \$160,000—the other forty thousand dollars having been used in the construction of the new building. This has been done in the full confidence that it will commend itself to the convention and have your approval.

### Missionary Day in the Sunday School.

The great missionary day in the Sunday School, which was held this year on April 12th, was again conducted jointly by the Foreign and Home Boards and the Sunday School Board. The Sunday School Board initiated the plans for this day and put the full force of its Sunday School periodicals back of its observance. This missionary lesson was substituted in all the quarterlies and "The Teacher," and the full program for the special exercises was published in the "Superintendent's Quarterly" and "The Teacher." This was generally observed, and so far as we can tell, it yielded many thousands of dollars to the treasuries of the two boards. We are glad to render this service to these great interests of the convention, and through our periodicals to give these interests the right of way on this one Sunday. We hope this annual occasion will grow in power and influence.

### The Baptist Lesson Committee.

The lesson committee appointed by this convention upon nomination by the Sunday School Board, will make its own annual report. We need here only to call attention to it as an important factor in our work. We recommend as our nomination for this session of the convention the following: E. C. Dargan, B. H. DeMent, B. W. Spilman, J. P. Greene, J. B. Gambrell, with ex-officio members J. R. Sampey, of the international lesson committee, J. M. Frost and I. J. Van Ness, corresponding and editorial secretaries of the Sunday School Board. We nominate the same persons to be selected for another year.

The work which this committee has done heretofore has proven very effective and helpful in every way. As said in our report last year and repeated now with emphasis, the committee greatly deserves the confidence of the denomination and can be trusted to meet what exigencies may arise in the matter of lesson courses.

### The Periodicals.

We again emphasize the primary importance of our Sunday School periodicals. From the very first these periodicals have been the foundation of all we have done. The increasing favor which the board has had with its constituency has indeed brought other departments of the board's business into prominence; it still remains true, however, that it is from the periodical business that the chief revenues of the board are derived and all our other work is made possible by the sales in this department. It is also true that the periodicals of the Sunday School Board are its greatest single means of exerting its influence. When we realize that over a million and a half people every Sunday are using the periodicals sent out by the board, we can begin to get some faint realization of the far-reaching power which has thus been put in our keeping.

### Sunday School Education.

It is our purpose and in line with all our work to give familiar and far-reaching significance to both the words—Sunday School education—and also the things for which these words stand. They may mean either expert training in Sunday School affairs or that specific

THE BAPTIST RECORD

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

Spiritual life functions itself in service.

The mission of the church has been assigned by the Master.

We should pray for a mission experience, for without such an experience a mission passion is impossible.

The "Go ye into all the world and disciple the nations" is joined immediately with "teaching them to observe all things whatsoever I have commanded you."

### A COMPLETE EVANGELISM.

We received a letter the other day in which the brother said: "I have just received twenty into the church for baptism. There is nothing more here to do. Is there a place open in Mississippi? I want a field where there is opportunity for growth."

This brother has a very narrow conception of the work of the pastor. Instead of having "nothing more to do" because he has received twenty by baptism, he has the largest task of all on his hands. It is the task of training these new converts for service. The last half of the "commission" says: "Teaching them to observe all things whatsoever I have commanded you." This is the hardest task of all. And it is the legitimate task of the pastor. In the place of thinking he has "nothing to do" after receiving members into his church on a profession of faith, the pastor should feel that he is just beginning his work. So long as there is a single person in the membership of the church who has not learned to do what Christ commanded, the pastor has a tremendous job on his hands. The evangelism of today should be an evangelism of teaching and training for service.

Let no pastor think he has finished his work while any considerable part of the membership of his church is unenlisted in the movements of the kingdom of heaven. A complete evangelism includes training for service, and the time is coming when we will record with as much satisfaction the number of titheers in a church as we now record the number of baptisms. And this is as it should be, for the same Christ who said "disciple" said also "teaching them to observe." The supreme task before Mississippi Baptists is the enlistment of the already evangelized.

### OUR STATE MISSION PROGRAM.

Our State Mission program should receive earnest consideration by the Baptists of Mississippi just at this time. For the past four months we have given our undivided time, attention and support to home and foreign missions. The time has now come for us to give the interests of the kingdom in our own State right of way.

education which the Sunday School gives through the study of God's Word in making character and shaping the conduct of life.

A study course in Sunday School affairs is now enlisting the attention of many thousands, perhaps hundreds of thousands of the best men and women—many in teaching, many more as pupils to fit them for the high art to which they are giving themselves. A new era has come in Sunday School affairs, and the Baptists of the South are at the very front in caring for these great interests in their churches.

Nashville, Tenn.

There are several things that should be emphasized:

1. **The State Mission Mark.**—The convention instructed the board to lay out the work for the year on a basis of \$42,000. The board took this instruction literally and made appropriations to pastoral support and church building, covering the full amount. This means that we will have to raise this year \$42,000 if we come to the convention without debt. This is the mark set before us.

2. **Meeting Expenses.**—On the first day of April, 1914, we had to borrow \$1,000 to meet current expenses. This note was made payable the first day of May. On the first day of May this note was paid. We have been able to meet all current expenses, paying all of our missionaries promptly and in full, and at this writing we have no overdraft at the bank, nor outstanding notes for this year's work. We feel this is encouraging. With such a showing we ought to be able to go through the year without having to borrow any money. And we can do it if each one of our churches will do its part.

3. **Our Plan.**—The plan for meeting all expenses without borrowing money, is simple, and, if worked, will be effectual. There are enough churches going to contribute to State missions to meet all of our obligations. Our plan is to get these churches to contribute systematically and regularly. If we can get every church in the State that is interested in State missions to send us from \$5 to \$25 per month, the board will be able to meet all of its obligations without having to borrow money. We ought to run the Lord's business with the least possible amount of expense.

4. **Our Plan.**—We are coming to our pastors and churches with an urgent appeal that they take this matter up at once and let us know the amount they can send us each month. Several churches have already responded. First church in Laurel has promised to give \$25 per month. The Second church in Laurel has asked us to put them on the monthly contributing basis. The church at Georgetown is giving monthly, also the church at Pelahatchie and others. If we can get 250 churches that will give on an average of \$10 each per month this will give us \$2,500 per month, which will meet the absolute expense until church building appropriations fall due in September. It does look like that in a great Baptist commonwealth like Mississippi, with 165,000 Baptists and 1,500 churches that we ought to be able to get \$2,500 per month for a cause as vital as State missions.

5. **The Pastor's Part.**—Since the pastor is the key to the situation, it is our purpose to use him in unlocking the doors of opportunity. We want every pastor in the State to lay this matter before his church and to let the church make such subscription as it feels it ought to make to this work. It would be best, perhaps, to present the matter, telling the members what had been done and what ought to be done, and then passing subscription cards through the audience and leaving each member free to make such monthly subscription as he feels he ought to make. In this way whatever offering the church made would be a free will offering and would be made by the members because of their interest in the work.

Cards and envelopes will be furnished upon request. Let us hear from every pastor as soon as possible. Our missionaries have to be paid regularly once a month, and if your church can begin its monthly contribution in June it would greatly help us by so doing.

May the Lord lead us all to do His will.



# The Baptist Record

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## EDITORIAL.

### CONVENTION SERMONS.

Are we undergoing a change in our conception of propriety in the matter of preaching at conventions, where there are some who do not believe in being conventional on an occasion of this kind? Does it go deeper than this and mean that real preaching is no longer the proper thing at a convention, but an address or oration is to be substituted? And is this address to be for the purpose of airing personal views and attracting attention to factional differences?

Without the desire to offend any good brother or the hope of setting everybody else right, we wish right here to say that we believe that preaching ought to be preaching. It is a different thing from making a speech. It is to set forth in a worthy way some great truth of the Bible and summon men to the obedience of it. At a meeting last year of the Baptists in another state the sermon was transformed into a book review. We have no criticism now upon the book or the review, but a sermon has a place and character of its own and when a brother is asked to preach a sermon, it is a sermon they want.

At the recent meeting of the Southern Baptist Convention the sermon was preached by an able and highly esteemed pastor of Richmond, Virginia. He made an appeal at the beginning for a sympathetic hearing from his audience. They were doubtless drawn to him by this and by a real desire to see it made a great occasion. Hearers are usually good and helpful hearers, many of them were preachers. The Kadesh-barnea incident was taken as a basis for the discourse and many good and true things were said. But, without any disposition to be intellectually fastidious, it did not appear that the sermon showed the Scripture up to the best advantage.

The more serious fault was its effort to belittle the truth that some believe to be important and introduce some things that some believe to be untrue. There was no need to refer to alien immersion and certainly no necessity to speak of it as if those who oppose it are fighting trifles. That is exactly the tactics of those who oppose the immersion for baptism. They do not undertake to show that immersion is not Scriptural; their only effort in most cases is to minimize the whole question as if it made no difference and were not worth contending for. We are of those who believe that heaven and earth may pass away but one jot or one tittle of His word shall never fail. Right is eternally right and wrong is never right.

Again, the effort to discount opposition to union work of the foreign mission fields by referring to those who oppose it as engaged in the small business of "cleaning union mud off the wheels" does not cure the fault of the unionizers, or satisfy those who do not believe in it. The Baptists of the South believe in having

## THE BAPTIST RECORD

clean wagon wheels and unless the wheels are clean the wagon is sure to stop running or run very heavily. One brother was heard to remark that if he didn't take time to clean up his automobile that it would not take long to put it out of the running and on the junk pile. It was plain that the sermon did not meet with a deep sympathetic response and the reason was not hard to find. If we are to have convention sermons, let them be such as will summon the Baptist hosts to loyal support of the truth, the obedience of Christ and the conquest of the world with the sword of the Spirit.

### OUR SUNDAY SCHOOL BOARD.

Twenty-three years ago when the board was authorized by the Southern Baptist Convention at Birmingham, there was a brother from the North who had just come South to become pastor in Baltimore. As the new board was to have a representative in every state in the convention, he was made vice-president for Maryland. Not being in sympathy with the movement to start a new publishing house, he rose in the convention when the nominating committee made its report and declined to serve. To emphasize his protest against the board he told this story: A lady had been a long time rocking a very cross baby. Finally, tired out, she appealed to her husband to rock the baby a while. He told her, "No," to rock it herself if she didn't wish it to cry. She insisted that he ought to rock it, as it was as much his baby as hers. His reply was, "Well, you rock your half and let my half yell."

Evidently it was the idea of this brother that the Sunday School Board was a sickly infant and would not long survive. The wish was probably father to the thought. But while he has been seeking pastures green in other parts for many years, the board has flourished beyond the highest expectations of its most sanguine friends. Its development and usefulness have been the miracle and the romance of all our work. Its literature has invaded all the territory of the South and it is just now coming into its own. The volume and variety of business is constantly growing. The new building just dedicated at Nashville is a marvel of beauty and utility.

The board was given a good hour at the convention and the work they are doing and are to do was set forth in telling addresses. It was a beautiful tribute paid to a worthy man when Dr. Spillman, representing the field force, presented Dr. Frost a loving cup, and Dr. Van Ness, representing the office force, presented him a beautiful bouquet. It is a joy to have the crowning day come in the lifetime of the secretary and we hope he will live to see the power of this department of our work many times multiplied. To him and to the faithful ones who have helped to make this institution great we extend most hearty congratulations and wish their messages as noiseless and constant as the orbs that rule the day and night may light many a wanderer home.

### THE ROOT AND FOUNDATION.

The season is now on for evangelistic work to begin in the large majority of our churches. The annual protracted meeting is far and away the biggest opportunity and should be the biggest event in every church. It brings the toil and joy of the harvest, the time for reaping the results of a year's work in the community. We cannot too much magnify it, nor too well prepare for it.

Not only is this the greatest event of the church life, it is the root and foundation of all the rest. If this work is well done, the other will be comparatively easy. We are coming upon this season in our year's work; let us welcome and magnify it. We cannot afford to lose the evangelistic passion, or allow the

Thursday, May 28, 1914.

ardor for souls cool in our hearts. It is a work that does not require a specialist for its proper performance. It is the glory of the gospel that it can be understood by those who know nothing but Christ and Him crucified. A soul newly born may lead another into the kingdom. Training may help to make one more efficient, but the soul that has been kindled by the newly-found love of Christ is the best evangel. No sort of preparation can atone for the lack of a personal and present consciousness of the love of Jesus.

The first question that should arise in one's heart when he meets another is, "Is he saved or lost?" And the whole of one's dealing with him should revolve about the question, "What can I do to save him?" Don't be afraid to speak with others about their souls. Ask God to direct you that you may say the right word and then go on and say it.

To neglect this evangelistic opportunity or fail for any cause to make much of it is to fall short in the most vital place in the Christian life. This underlies all our other work in the kingdom. If we fail to save men we will have no need for schools to train them; and mission work ceases automatically.

To do this work and do it thoroughly puts us in position to do all Christian work effectively. A boy or girl soundly converted is capable of development for any service, and out of this are born missionaries and Christian leaders and preachers. Revival fires will consume the dross of selfishness, worldliness, sensuality, pride and self-sufficiency. To get right here will help to keep us alive in faith and correct in doctrine. "In Thy light shall we see light." Let all pray earnestly not only for revival in their own church, but in all the churches.

Dr. I. P. Trotter, of Grenada, preached the commencement sermon for Hillman College at Clinton on Sunday, May 24, from the text, "What shall I do then with Jesus which is called Christ?" (Matthew 27:22.) The preacher laid the question of decision on the hearts of his hearers and particularly on the students of Hillman. Dr. Trotter is one who has the idea that Christ should be placed first in whatever service is performed. We hope to be able to publish his sermon in The Baptist Record. The music rendered by the Hillman College girls in processional and recessional and by Mrs. J. D. Coleman, Mrs. Carter Johnston, Mrs. M. P. L. Berry, Miss Wilcox and others was particularly apt and enjoyable.

A vain simpleton at Water Valley has for some time been suffering from the delusion of mortal mind sometimes called Christian Science. It has gotten worse on him now, and he has announced that he is divine. Think of a case of aggravated, exaggerated ego like that in Mississippi!

Some of the various kinds of Presbyterians are making an effort to get together. The Southern and Reformed are talking to one another over the back fence. When they succeed, maybe they can tell the rest of the denominations how it feels!

We are in receipt of an invitation to the Blue Mountain commencement. It would give us great pleasure to attend. There are in all twenty-seven taking diplomas.

Dr. I. P. Trotter said in a sermon at Clinton on Sunday night that the Baptist denomination in Mississippi owed more to no living man than to W. T. Lowrey.

F. D. King and W. L. Woelzel, of the Home Board evangelistic force, are to assist Pastor W. H. Morgan in a revival at Brookhaven beginning June 7.

Thursday, May 28, 1914.

## BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the regular postage.

By the National Publication Review Bureau.

The Enlarging Conception of God, by Herbert Alden Youtz, published by the Macmillan Co.; price, \$1.25 net.

A conception of God and a discussion of the necessity for the religious life is clearly convincing to the readers of this very interesting discourse on this subject by the professor of Christian theology of Auburn Theological Seminary. The arguments are so fairly led and the subject so interestingly discussed that the author's view point is easily reached by the reader. That the religious life is necessary for the development of man is convincingly shown and further that the author has given a new religious life wherein present-day men and women may best serve their Creator.

Regulation, by W. G. Barnard, published by Stewart and Kidd Co., Cincinnati; price, \$1.00 net.

A brief yet comprehensive discussion of the eight economic problems of the times is contained in this valuable book. The labor problem, unemployment, trusts, land monopoly, vast private fortunes, the high cost of living, the money system and the tariff and presented in a clearly expressed discussion which also offers a remedy which will cure the present conditions according to the author's belief. It has been some time since such a volume of sane business facts has been issued.

The Church, the People and the Age, by Robert Scott and George William Gilmore, editors. Analysis and summary by Clarence Augustus Beckwith; published by Funk & Wagnalls, New York; price, \$3.00.

This volume gives the answers of one hundred and five eminent contributors to the Homiletic Review, to the following three questions: Why are so many people indifferent to the claims of the church?

Should persons be asked to subscribe to statements dealing with debated and controversial matters?

What should be the basis and direction of a fundamental theology of the church as related to the literary, scientific, and philosophical certainties of our time?

The indifference of many to the church and the hope of finding a solution to the situation prompted the editors to send out their communications to the most prominent thinkers of the time and the result which is given in this volume will repay them and the readers for the effort. Men of great minds have undertaken to answer these questions for the betterment of the times and a perusal of the pages of this volume is amply worth while to the reader whether of serious mind or otherwise.

### CONVENTION ECHOES.

An orthodox Baptist is rather surprised to hear one so honored as to preach the convention sermon say, "Baptists need Catholics to teach them church loyalty; Episcopalians to teach them self-respect; Presbyterians to teach them family religion; Methodists to teach them zeal; and Christian Science to teach them faith." Shame on such an utterance! It is not true to history, especially in Texas, and if it is true in Virginia it is because the churches need ministerial leadership, and this I do not believe to be true. Though it is a fact, whenever Baptists have a ministry that believe in union, "alien immersion," and that "one church is just as good as another," and that Baptists must con-

## THE BAPTIST RECORD

sult every heretical sect before they do anything, that they are worthless. Imagine Nehemiah consulting his neighbors as to rebuilding Jerusalem. But no, he buckled a sword on every workman and said to those who opposed his work, "Stand back, this matter does not concern you." That was what his attitude meant, and that was what gave him success. Baptists should go right on and do their work, treating others kindly, but wholly disregarding their wishes, as concerns our work, for we know that others do not want work done in a Baptist way.

If we will work, others feel that our work must be so modified as to let them live, since truth faithfully preached means the destruction of all heresy—those holding so much error fear for their cause, and well they may. For when Baptists establish themselves, away goes all hierarchical forms of church government; away goes infant sprinkling; away goes sprinkling for baptism; away will go all priest-craft and bishop rule—like men gave up idols from their homes and horse-shoes from their doors, when they gave up superstition. The time is not far distant in civilized countries when no one on earth will be considered good enough to be the master of another's soul. If slavery of the human body is cruelty, slavery of the soul is more cruel, in proportion as the soul is of value above the body, and the souls and minds of men are enslaved wherever there is priest or clergy rule. Arouse, ye sleeper, and think and act for yourselves. The laity furnished the means largely to run the kingdom, and the church should be in power, and is rightfully so among Baptists. This same brother, so I was told by another, said Texas Baptists are heretical, and that Uncle Gideon is the biggest one of all. Why does he think Uncle Gideon a heretic? Well, Uncle Gideon writes a great deal about Baptists sticking to the truth, and some people want "union," truth or no truth. They say, "Keep the wheels rolling, and do not stop to see how much mud is being picked up." But Uncle Gideon is trying to keep our wheels rolling, and at the same time steer clear of the mud, since mud on the wheels impedes our progress. Well, after all, the Nashville Convention was the greatest one the world ever saw. Every man to his work for another successful year.

ISAIAH WATSON.  
Houston Heights, Texas.

### CONDUCTING AN EVANGELISTIC MEETING.

If we would win souls to Christ, we must use ways that win. And it is so easy, even in soul-winning work, to slip into methods that repel. A reader of the Times asks some important questions concerning the best methods of work in evangelistic services. Speaking of local meetings, the inquirer says:

"A great many ministers ask all to stand while singing. Then they request the Christians to be seated. This makes the poor sinners stand out in relief. To me it seems unfair. I may be wrong. If I am, I want my eyes opened, so that I may see the truth as it is in the Lord Jesus. But it seems to me to be unwise to insist on one's coming forward after he has lifted the hand or stood up. You see, it makes it doubly hard. If those nearest would speak to him, and the minister follow it up with a few words of encouragement, then by the next meeting he would perhaps feel brave enough to go forward. I have heard of persons staying away from revival meetings just because they feared being brought into prominence. I want to see people brought to Christ. I want to do all in my power to help bring them; but can't we use methods less strenuous?"

No one should attempt to force any action upon another in an evangelistic service. Whatever is done by the unsaved in response to the offer of the love of God which is made to them should be done of their own free will. Mr. Moody once said in a meeting of ministers where he was discussing evangelistic methods: "In

getting people to stand up, don't use any tricks. Be fair and honest. Have no cast-iron rule, like bowing at the altar, etc. Do not always ask an expression. Do not always ask to rise for prayer. Adapt yourself to circumstances. In a general meeting it is good to ask Christians who are burdened. After that, sinners. But let this first appeal be to Christian people." The method which gives the best opportunity to personal workers to know who in the audience are not Christians would seem to be the simple request that those who desire prayer raise their hands. Billy Sunday sometimes asks those who wish prayer to raise their hands, and occasionally in special meetings he asks those who wish to make a decision to rise, and afterward asks them to go forward. His regular plan in his daily meetings is a simple invitation to those who wish to take a stand to come forward and take his hand. The new converts are then asked to sign a declaration card.

In a local revival meeting, comparatively small in numbers, conditions are very different from great evangelistic meetings attended by thousands; and in the small local meeting it would seem better to have the personal work done quietly, and to have definite prayer focused upon those who are believed to be unsaved. Even here, however, there may be great gain in giving the opportunity for converts to go forward and take an open stand for Christ. But there should be no trapping them into any acknowledgment, nor insisting upon any particular form of action.

In few places is spiritual discernment so needed as in an evangelistic meeting. We should humbly seek the Holy Spirit's guidance at every point, remembering always that the love of Christ which passeth knowledge must control, and that the least hint of any unlove in our attitude toward those who are seeking Christ or those who are already Christ's is a sad hindrance to the work of our Savior. He will work in might and power as we claim His love and saving grace for ourselves and for others.—Sunday School Times.

### PROGRAM LEAF RIVER MISSION RALLY CAMPAIGN.

Speakers—J. B. Lawrence, Jackson; Zeno Wall, Mount Olive; Ben Foster, Hattiesburg; Mrs. Cree, returned missionary from China.

Following are names of places at which these meetings will be held, together with the dates:  
Rocky Creek—Sunday, June 7.  
Union—Monday, June 8.  
New Hope—Tuesday, June 9.  
Leaf—Wednesday, June 10.  
Shady Grove—Thursday, June 11.  
Beaumont—Friday, June 12.  
Washington—Saturday, June 13.  
McLain—Sunday, June 14.  
Cedar Grove—Monday, June 15.  
Open Pond—Tuesday, June 16.  
Pleasant Hill—Wednesday, June 17.  
Sand Hill—Thursday, June 18.  
Fellowship—Friday, June 19.  
Sweetwater—Saturday, June 20.  
Leakesville—Sunday, June 21.

Dinner on the ground and good singing at each place.

N. R. KEETON, Moderator.

Dr. W. A. McComb will preach to the Brookhaven church on the endowment movement on the last Sunday of his work, May 31.

It was a great disappointment to the editor not to be able to attend the commencement exercises of the Mississippi Woman's College, where he was scheduled for an address. Laryngitis, elongated uvula and a few other complications interfered.



# THE FIELD GLASS

## A YEAR OF HOME MISSIONS.

By Victor I. Myers, Editorial Secretary.

(Brief of report submitted at Nashville.)

It has been a fine year with the home mission work. The board reports by several thousand the largest number of baptisms and additions to churches it has ever reported, which number is far larger than that of any other Home Mission Board in America.

### Finances.

The receipts for the year are something more than \$396,000—about \$27,000 more than the year preceding. The board closes the year's work with a slight deficit—less than \$7,000.

### Education.

The various departments of the board have made each in its own place an excellent showing. In the mountain school department there have been thirty-four schools and more than 5,000 students. The property valuation of these schools is \$600,000 and seventy-eight preachers were educated in them during the year.

### Publicity.

The publicity department of the board has sent out more tracts and other literature than ever before. Its operations include the issuing of 9,000,000 pages of tracts and the furnishing of about 175,000 words of matter for the Baptist press, the circulation of twenty home mission stereopticon lectures among the churches of the South, and the issuing of the mission study book, "Baptist Home Missions," which is just from the press.

### Enlistment.

The enlistment department has made a start in its great new field which is distinctly gratifying. Eleven workers have been engaged for a year, and these have developed into activity many moribund churches, established many pastoral fields, held about one hundred associational field workers' institutes, and stimulated the building of more than twenty churches and parsonages.

The department has made a survey of more than 5,000 country churches in 254 associations, which is the complete effort of the kind ever undertaken among our churches. It indicates that 25,000 churches are rural, that 18,000 of them are once-a-month churches, and that eighty-nine per cent of the pastors of the once-a-month churches are absentee pastors. This survey also indicates that our country churches are not decadent but are increasing in number and vitality. It is remarkable how well they are doing when you consider that they are dependent for spiritual instruction on once-a-month preaching.

### Church Building.

The church building department has made a substantial beginning in its great task of raising the million-dollar church building loan fund; though the campaign has not been actively pressed in most of the states for the reason that the Judson campaign had the light of way.

### Foreign Population.

A larger work has been done among the foreign population than at any former time, though this department still needs encouragement. About thirty missionaries have worked among the foreigners, exclusive of the twenty-five Mexican missionaries in Mexico. The negro work has been conducted as usual with the addition of a negro department to the evangelistic department of the Home Mission Board. An excellent work has been done among the Indians, with eighteen missionaries engaged.

### Evangelism.

The evangelistic department has had a truly wonderful record this year. It reports more than 8,000 baptisms and more than 12,000 ad-

ditions to churches. Twenty-five evangelists have been engaged. Several great city campaigns have been conducted and a wonderful State campaign in Louisiana.

### Cuba and Panama.

The work in Cuba and in the Canal Zone has gone forward conservatively but substantially, and with gratifying success. There are thirty missionaries in Cuba and five in the Canal Zone. The work in Cuba is being done with special thoroughness.

### Dr. Love.

The board regrets the loss of its assistant corresponding secretary, Dr. J. F. Love, who becomes the home secretary of the Foreign Mission Board. Dr. Love is greatly esteemed by us field workers as well as by the general body of the membership, and his going from the Home Board service is a distinct loss to that service. Home Mission Rooms, Atlanta, Ga.

## A YEAR OF FOREIGN MISSIONS.

By Wm. H. Smith, Cor. Sec'y.

(Brief of report submitted at Nashville.)

The report records a year of gratifying success, showing on the foreign fields 380 churches, 5,252 baptisms, 635 native workers, 9,374 students in mission schools, including 420 students in theological seminaries and training schools. These figures, while large, express inadequately the great work of the missionaries.

### Receipts Gratifying.

The receipts of the board for the current support of the work amount to \$587,458.97. This sum falls short of the apportionment of \$546,500 fixed by the convention, and leaves a debt of \$63,000 on the work. It is gratifying to note, however, that most of the states made an encouraging advance over the contributions of last year. There was no serious falling off in receipts except in two states. Financial distress due to crop conditions in Mississippi, and disastrous floods in Texas during the closing days, caused heavy losses in those states. In spite of this fact, there was an advance of \$44,000 over the receipts of last year. Only a few times in the history of the work has so great an advance been made in one year.

### Difficulties Unusual.

These great results have been achieved under many unusual difficulties. Political unrest, war, famine, pestilence, floods, droughts, and earthquakes have hindered the work of the missionaries. The most serious difficulty at home has been the long continued sickness of Dr. Willingham, corresponding secretary of the board for over twenty years. His sickness placed the heavy burdens which he has borne through the years upon the other two secretaries, in addition to their usual duties.

### Forces in the Campaign.

The campaign for raising funds for the support of the work was well organized and all the forces in the various states co-operated splendidly in a great effort for the cause. The State Board secretaries, the State vice-presidents and association representatives of the boards, the W. M. U. workers, the returned missionaries and a host of pastors and other leaders gave themselves unstintingly to the work.

The denominational press has been a mighty factor in the success of the year. The report expresses the profound gratitude of the board for the great help of the brotherhood of Baptist editors.

### Missionary Day.

Missionary day in the Sunday School was a valuable factor in the year's work. The day was observed in a vast number of schools. It is estimated that the Sunday Schools raised

something like \$100,000 for home and foreign missions on Missionary Day, April 12.

### Laymen's Movement.

The Laymen's Missionary Movement was a valuable asset in the work. The five Baptist Men's Conventions in a number of states were of immense help. The laymen are doing much to stimulate systematic giving on the basis of one-tenth as a minimum.

### Field Secretaries.

The report commends highly the faithful and efficient work of the three field secretaries and expresses wonder that they have been able to bear up under the strenuous labors through which they have passed.

### "In Royal Service."

The educational department reports a year of marked progress, the most outstanding feature of which is the publication of a new textbook entitled, "In Royal Service," by Miss Fannie E. S. Heck. The number of copies sold is far above that of any other textbook ever handled by the department.

### Judson Centennial.

The Judson Centennial movement made splendid progress during the year which prophesies the triumphant outcome of the undertaking during the year which remains for raising this fund. Many large offerings were secured. Cash and pledges covering more than half of the one hundred and thirty-six objects listed for equipment were received. More than \$600,000 was raised in cash and pledges.

### The Question of Co-Operation.

The report speaks a clear word on the question of co-operation on the foreign fields. Out of a lengthy statement we quote one sentence: "It is hardly necessary to say that the Foreign Mission Board will not enter upon any scheme, co-operative or otherwise, which will, in any way, compromise the principles of our denomination or tend to impair denominational integrity."

### Heavy Interest.

The large interest account this year, amounting to \$15,867, emphasizes again the importance of systematic giving on the part of the churches. The present wasteful and dangerous method ought to be changed. There are one thousand churches in the Southern Baptist Convention that could give an average of \$50 a month to foreign missions and thus save the board from borrowing such large sums of money.

### W. M. U. Work.

The W. M. U. reports to the board a year of successful effort in the interest of foreign missions. The women gave to current support of the work \$173,864, and contributed in cash and pledges through the Jubilate offering \$71,662 to the Judson Centennial fund. Richmond, Va.

### WAIL FROM THE SANCTUM.

"What a blessed thing it would be," sighs the Scammon (Kans.) Miner, "if one could run a newspaper and never ask some of its subscribers to pay up. As long as the paper goes on week after week and no statement is sent for arrearage everything goes like clockwork and you are one of the best and most accommodating editors on earth; your paper is the best in the country; your items are highly polished; your advice followed; your sayings gladden the hearts of the household and happiness reigns supreme."

"But oh, what a brute you are after sending the paper two or three years for nothing, if you politely send in your bill and ask what is due or a portion of it. Your ratty old paper is not any account. I just took it to accommodate you; no one in the family reads it; we can get all the reading matter at the drug stores, and hundreds of other mean and contemptible things are hurled at the editor and his paper. If we were rich we would not ask anyone to pay for his paper—we would not print one."

The editor of The Baptist Record admits that he should prefer to conduct this paper even if he were rich. But little's the danger!

## NOW—THAT'S HOW!

A. T. Coleman.

Of course, others will do it, too, and some will beat me to it, and all will beat me at it, but here's my conviction. We ought to run our mission work on a cash basis. We ought to run all our business, individual and every other kind, on a cash basis. Many of us carry debts and some of us carry big ones. But some of us have waked up to the fact that it isn't for our good or for the glory of God and we are trying to quit it.

Our mission work is primarily our Lord's work. And it is the biggest job anybody has undertaken. Big concerns frequently carry big debts for a time; but is for their distinct advantage in the commercial world if they do so as a matter of choice. It must be admitted that there is no advantage to be gained for our mission work by carrying heavy debts on it. Nor do our leaders choose to carry those debts. They do so because they can't help it. We make them do it. Have we any right to do so? Is it wise or economical or religious to do so?

If I am a member of the Southern Baptist Convention (and I am) then every part of its work is my work. Every employee under its boards is my employee. When I worked for a business concern I received pay by the week or by the month. I needed it. And those who now sustain me do not ask me to wait and labor a year before receiving pay. As a denomination we do not ask it—we do not want to ask it of those we employ. We ought to pay at least monthly for the services rendered. Shall we leave the burden for the leaders to bear alone? We recognize the obligation as a denomination, but do we as individuals so recognize it?

"What is everybody's business is nobody's business" is an old but faithful saying. Shall we not, can we not, individually shoulder the burden and avoid the massive and crushing debt on the great brotherhood? Will we not more economically use the Master's funds if we keep our boards out of debt?

Let us begin now, brethren beloved, and be sending some of our contributions to each of the great mission boards throughout the year—every month, if possible.

I do not wish to be harsh or unreasonable and I am well aware that many of our farmers have very little cash through part of the year. Some may even feel that they can pay nothing until fall. But many of us can if we will but set ourselves to it. We accomplish very little unless we plan our work and then work our plan. I do not fear that any extra bookkeepers will have to be employed to keep the records of the increased number of contributions going into the boards each month, but should such be necessary we will still be a long way ahead on account of the saving of large interest.

Let's perform the doing of it. And begin right now.

Loomahoma, Miss.

## BOOK REVIEWS.

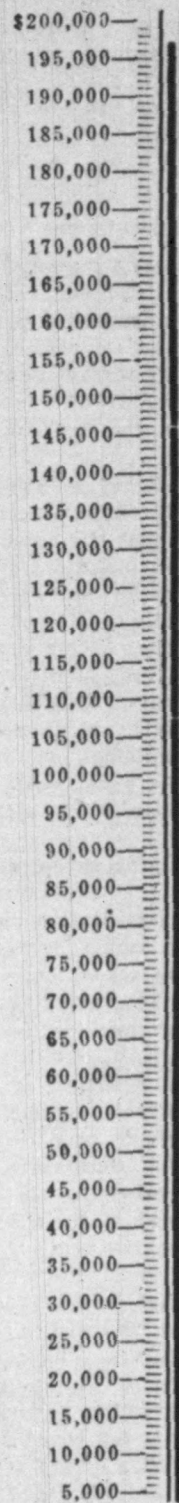
Government Ownership of Railways, by Samuel O. Dunn, published by D. Appleton.

Many thoughtful Americans are considering the question of the government ownership of railways and opinions vary as to the feasibility of such a procedure. The purpose of this volume is to show the comparative results of public and private ownership and management as has already been tried out in various countries. There is no better way to arrive at any real solution of a problem and the method of argument employed in the pages of this book will add interest to the subject under discussion. The author is one of the foremost authorities of America on railway questions and his views will be shared by a large number of thinking citizens of the United States.

# MISSISSIPPI COLLEGE

## MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



The thermometer now stands \$197,000.00.

### "A TEN-STRIKE."

The Baptist Record, Jackson, Miss. Gentlemen:

You made a "ten-strike" when you sent us the eighteen copies of "Immanuel's Praise." We had our choir to look over these song books carefully and they liked the book. It has resulted in your getting another nice order. Our church wants 132 copies in addition to those already gotten. We understand that by taking as many as 100 copies we could get them for eighteen cents each. Please send the 132 copies as we are anxious to get them.

C. R. DALE.

Prentiss, Miss.

## MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

One more Sunday and the allotted time is out for the raising of the \$200,000. The thermometer now stands at \$197,000—\$3,000 more and the goal will be reached.

One lady not only sent in a liberal subscription for herself, but induced her brother to let her send in his. Will not all who read these lines become voluntary agents for the remaining days of May and help to swell the amount to the necessary \$200,000?

Sign the pledge below and mail it at once to the writer at Clinton:

I hereby subscribe the following amount to the Mississippi College endowment \$..... to be paid as follows:

Cash or within 30 days ..... \$.....  
November, 1914 ..... \$.....  
November, 1915 ..... \$.....  
November, 1916 ..... \$.....  
November, 1917 ..... \$.....  
August, 1918 ..... \$.....  
Name .....  
Address .....  
Date.....

## MISSISSIPPI WOMAN'S COLLEGE.

This last week has been one of examinations and trials with the students and commencement exercises with myself. Getting back from Nashville Monday night, I went down on Tuesday night to make the commencement address for the Pearl River Agricultural High School at Poplarville. The graduating class consisted of nine young men and three young ladies. Prof. Jacobs, the principal, is a man beloved by all and is one of the mainstays of the Poplarville Baptist church.

By traveling all of Tuesday night I was present Wednesday morning at the closing exercises of the Madison Agricultural High School, which is located at Camden, twenty miles east of Canton. Here they are building up a fine school under the control of Prof. P. W. Berry, so favorably known for his work at Mississippi College. Prof. and Mrs. Berry were our good neighbors for years and they deserve the great success they are having.

Thursday night I was with Prof. G. M. Rogers at the graduating exercises of the Tylertown High School. Prof. Rogers is one of the many Mississippi College boys who are leading our educational affairs. Here I was graciously entertained by Mrs. Daisy Tucker Kev, who as Miss Daisy Tucker was one of my bright girls at old Hillman.

When this reaches your eyes the second session of the Woman's College will have closed. J. L. JOHNSON, JR.

Hattiesburg, Miss.

Not the least attractive feature of the late convention, as of them all, was the meeting of old friends. Among them was a former roommate in the days at the University, J. F. Sellers, now acting president of Mercer University in Georgia, whom we had not met since the student days. Mississippians remember with affection his noble father at Starkville and the son as a professor in Mississippi College.



## Mississippi Woman's Missionary Union Page

MRS. T. J. BAILEY, Jackson  
Direct all communications for this department to the Editor  
MRS. J. P. HARRINGTON, Supervisor and R. A. Leader, Columbia  
MISS MARION BAKER, Y. W. A. Leader, Winona  
MISS MARY RATLIFF, College Correspondent, Raymond  
MISS MARGARET L. LEE, Cor. Secretary, Jackson

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MRS. I. P. TROTTER, Grenada  
MRS. W. A. BORUM, Jackson

All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lewis, Jackson, Miss.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."—Ps. 115:1.

## NASHVILLE, M. U. MEETING.

(Continued from last week.)

With the election of officers for the ensuing year and the transaction of much important business at the afternoon session Friday, the twenty-sixth annual convention of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, passed its history. It is the consensus of opinion among the hundreds of delegates and visitors who are here for the meeting that it has been one of the most successful and delightful ones in the quarter of a century of history of the organization.

Immediately before the close of the session Friday afternoon resolutions were presented which caused some discussion. These provided that a committee be appointed consisting of one member from each state whose duty shall be to consider changing the basis of representation at the annual conventions. At present each state is entitled to eighteen delegates, the state vice-presidents and officers being ex-officio members. For some time there has been a movement on foot for this change. The committee is to consider the matter very carefully, ascertain the sentiment of the state organizations and report its findings to the next annual convention. This resolution was adopted.

## Change of Name.

More important still was the resolution for a similar committee to be appointed to consider changing the name of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, by dropping the words "Missionary Union." It was agreed that there is no longer need for the full name and that the more fitting name would be "Woman's Auxiliary to Southern Baptist Convention."

This resolution was tabled, but the former committee constituted to consider the change of representation was given power to consider other questions concerning the change in the constitution. It is understood that the province of this committee is merely to consider and ascertain the wishes of the various state associations and to report to the next annual convention.

## Remarkable Progress.

Throughout the convention a remarkable progress has been noted along all lines and the women have a very large share in the two great undertakings of the Southern Baptist Convention, the raising of a million and a quarter dollars for the Judson memorial fund and the building and loan fund.

Eight states reported that they had raised their total apportionment for home and foreign missions. These states were Alabama, Florida, Illinois, Kentucky, Louisiana, Mississippi, New

Mexico and Oklahoma. Seven states have met in full their enlargement fund appropriation. They are Alabama, Florida, Kentucky, Mississippi, North Carolina, Oklahoma and Virginia. Five states met every obligation that was placed upon them. They are Alabama, Florida, Kentucky, Mississippi and Oklahoma.

## Apportionment Committee Reports.

The committee on apportionment reported as follows:

Alabama, \$20,820; Arkansas, \$7,380; District of Columbia, \$1,370; Florida, \$5,100; Georgia, \$46,000; Illinois, \$640; Kentucky, \$19,900; Louisiana, \$6,300; Maryland, \$4,500; Mississippi, \$15,780; Missouri, \$8,300; New Mexico, \$1,030; North Carolina, \$28,500; Oklahoma, \$1,750; South Carolina, \$34,700; Tennessee, \$20,000; Texas, \$35,000; Virginia, \$43,660. Total, \$301,280.

## Recommendations.

At the afternoon session the resolutions of the Woman's Missionary Union for 1914-1915, prepared by the executive committee to be presented to the Southern Baptist Convention were read.

A declaration of sympathy was made with prohibition, the observance of the Sabbath, the sanctity of the home, the fight against crime, disease and poverty.

It was recommended that the jubilate celebrations be continued through the present year. It was recommended that the recommendations of the commissions on organized efficiency, efficiency of the urban society and efficiency of the rural society be carefully considered by the state unions, and the societies falling under the two classes treated; that three similar commissions to report at the next annual session be appointed; namely: A commission of efficiency in personal service, a commission on efficiency in young woman's mission work, and a commission on efficiency in mission work with girls and boys.

Concerning the training school at Louisville, the resolutions say:

"We express our gratification that through the establishment of a course for pastors' wives, the advantages of the school have been made available to women accompanying their husbands to Louisville for work in the theological seminary at the nominal matriculation fee of \$1; that the states continue to use all diligence in the award of their scholarships of \$175 or \$200 to young women preparing for home and foreign fields; that those who held scholarships as well as all others to whom no tuition was charged on account of their declared purpose to become missionaries shall, if they do not enter regular mission work return to the school \$25 for each year that tuition was remitted; that any young woman who wishes to fit herself for better Christian service who can meet the entrance requirements of Christian character, scholarship and health will be received upon the payment of the charges for board asked of all and in addition the tuition of \$25 a year. That the current expenses of the school to be proportioned among the states be \$3,600.00. The time having arrived when it is imperative to enlarge our capacity so as to accommodate at least 100 young women, we recommend that the boards of the training school be authorized to arrange for such accommodations according to the plans outlined in their recommendations.

"It was urged that the states continue to press uniform standards of excellence for all classes of societies, the point being the same as for last year. That Baptist women also give themselves more diligently to personal service was also urged."

## Training School Demonstration.

A new and certainly a most interesting feature this year was "The Beginning of a New Session," an episode in two scenes by training school students. In this cleverly prepared little scene the students of the school presented to the audience a very clear and interesting view of the

various phases of work done in this institution which constitutes one of the greatest works undertaken by the Woman's Missionary Union. A picture of the daily life of the girls was presented and the episode was brightened with bits of humor interspersed with more serious phases of the work.

Especially beautiful was the singing of the training school chorus, several numbers being given during the presentation of the little scene. The young ladies were dressed uniformly in simple white summer gowns and the effect was pretty and inspiring.

## Banner Presented.

At the close of the demonstration a very beautiful banner was presented in the name of the alumni to the training school. The banner was of heavy white satin, beautifully and appropriately embroidered and the sentiment suggested was very beautiful. The banner was presented by Miss Gilliam and was received in very appropriate words by Miss Keith.

Mrs. George Eager, local chairman of the board of managers for the training school at Louisville, made a report of the financial affairs of the institution, and she appealed to the women to meet the urgency of the situation for enlarging and extending the work and for providing for the present demands.

## MISSISSIPPI BAPTIST HOSPITAL.

The board of trustees met Friday morning and let the contract for the completion of our new building. Mr. I. C. Garber, of this city, was the successful bidder. He is a citizen of Jackson, a very satisfactory builder, and withal a staunch Baptist. Brick are being hauled now, and unless there is some providential hindrance, work will begin on the new building soon after you read this. I wish every Baptist in Mississippi and our friends of other denominations could hear the sound of the first trowel that they might rejoice with us who do hear it. However, amidst our joy there will be a feeling of deep seriousness, for we are launching out on the promises of God and the subscriptions of His people. This reminds me that some good people who have subscribed have failed so far to meet their subscriptions. They have had some good reasons for this, but let it be known that we are still depending upon you, and now is a strenuous time. I am also sure that there are many who intend to help whose intentions have not yet been carried out. Let us hear from you.

## A Sad Event.

It was a sad hour at the hospital when God saw fit to take from us Brother F. R. Burney. He came to us suffering with a violent attack of appendicitis. For a few days after the operation he seemed to be doing all right, but before anyone realized it, complications set up and medical skill and careful nursing could not overcome them.

He was a patient sufferer, and manifested a glorious faith as he went down into the valley. Surely he is today in the company of the redeemed. In his going the hospital not only lost a patient, true and faithful friend, but the cause of Christ in Mississippi lost one of its most consecrated and unselfish supporters. May the grace of God abound unto his bereaved family and the churches which he served.

## Contributions.

Since our last report we have received a box of chickens from the Polkville W. M. U., a box of furnishings from the Neshoba W. M. U., a nice lot of chickens, eggs and butter from the New Salem W. M. U., near Clinton, and a cash contribution from a sister in Shreveport, La. With the aid of these contributions we are able to do a great deal of benevolent work and still meet our bills for running expenses.

On the whole, things are going well with us for which we praise God and take courage.

Your humble servant,  
BRYAN SIMMONS.

THAT TIRED FEELING  
IN THE SPRING

That tired feeling that comes to you in the spring, year after year, is a sign that your blood lacks vitality, just as pimples, boils and other eruptions are signs that it is impure; and it is also a sign that your system is in a low or run-down condition in which it will be easy for you to contract disease if exposed to it.

Ask your druggist for Hood's Sarsaparilla. This old standard tried and true blood medicine relieves that tired feeling. Get Hood's today.

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## TEACH GIRLS TO SAVE.

The business girl who has no one to account to for her money frequently fritters it away a little here, a little there, possibly paying for her clothing, but for very little else.

The home girl whose clothing is usually selected by her mother with an eye to its usefulness only, feels that life is one round of toil. And since youth craves pleasure, she is apt to accept hers where she may. And pleasure that is not paid for in money may still have a price.

Both girls are in danger at least of forming frivolous habits that will do them no good in later life.

It may be safely asserted that the business girl should pay her board, and unless her earning power is very small, or she is saving her money for some specific purpose, she should pay what it is worth, say the Mother's Magazine.

If the money is not needed at home, it may be saved for the girl herself and invested for her in some way. It will be one way at least of teaching her to save it.

If the girl who earns five dollars a week and pays two and a half for board can be depended upon to put a dollar of the remainder aside, well and good; if not, she should be encouraged, nay, even compelled to do so. A bank book is a great help in these matters, and if she is not willing to put in a dollar at a time, she should hand it to her mother or father until it becomes five.

The girl who saves a dollar each week will have fifty to spend on a summer visit or some pretty clothes—it matters little what she spends it for as long as the habit of thrift is established. And the girl who pays her board and saves a little, is the

really self-respecting wage earner. She is neither a spendthrift nor a slave, and she is self-supporting. She is getting more out of her work than the mere occupation or the mere money. She is forming habits of industry, thrift and independence.

## OLD LADY'S SAGE ADVICE.

Knoxville, Tenn. — Mrs. Mamie Towe, of 102 W. Main Street, this city, says: "If you had seen me before I began to take Cardui you would not think I was the same person. Six doctors failed to do me good, and my friends thought I would die. I could hardly get out of bed or walk a step. At last an old lady advised me to take Cardui, and now I can go most anywhere." All ailing women need Cardui as a gentle, refreshing tonic, especially adapted to their peculiar ailments. It is a reliable vegetable remedy, successfully used for over 50 years. You ought to try it.

A strenuous soul hates cheap success. It is the assailant that makes the vigor of the defendant.—Emerson.

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## GRIFFITH MEMORIAL CHURCH.

We are now in the fourth month of our work here, and we are happy that the work is moving on with increasing interest. There have been thirty-five received into the church since we came, and one of these we buried with Christ in baptism last evening.

Our Sunday School seems to be the most interesting feature of our work now. Our workers and teachers have never had quite so much enthusiasm and interest in the work until Brother W. E. Holcomb came and held a few days' institute for us. I sincerely wish that every church that has not had either Holcomb or Byrd would do so at once. You do not know, brethren, what you are missing by not having these men on your field. I know of nothing that will reinforce the church in all of its work more than to train its constituency and this is exactly what the graded Sunday School does.

When we moved to Georgetown, one year ago, we felt that the thing to do first was to invite Brother Lipsey to lay our great paper on the hearts of the people and next we had Brother Byrd, which resulted in nearly all of the Baptist homes taking the paper and a graded Sunday School, and may I add further that of the 132 that came into the church during the year, and fifty of this number for baptism, is due largely to their reading The Record and attending the Sunday School. I know of no better team for The Record and the Sunday School to be found anywhere than Brethren Lipsey, Byrd and Holcomb.

Through the kindness of The Baptist Record, my wife attended the convention with me by riding the

"family horse." We are thankful for this double blessing, which means that we not only got to go to the convention, but that many of my members will receive blessings every week by reading The Record.

We are looking forward to the coming of Brother E. D. Solomon on the second Sunday in June, with much interest, at which time we are to begin our annual meeting. Let the brethren pray for us that we continue to move forward in His name.

R. A. EDDLEMAN.

Jackson, Miss.

## DID IT SAVE A LIFE?

"While playing around the house," writes Wm. Buchli, of Nashville, "I stuck a rusty nail in my heel. The doctors lanced it three times. One said that my leg was so drawn up that it never would be straight. For four months I could not get about only on crutches. A friend brought me some Gray's Ointment, which I began to use at once, and in four weeks I was sound and well, out playing ball." Gray's Ointment can always be depended upon to prevent serious blood poison, and to relieve malignant skin diseases, such as Ulcers, Boils, Carbuncles, Old Sores, Festered Wounds, Poison Oak, etc.

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## SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

## THE COMING OF THE KINGDOM.

Luke 17:20-37.

Lesson 10. June 7, 1914.

Motto Text: "Behold, the Kingdom of God is within you."—Luke 17:21.

Outline:

1. The Kingdom's nature misunderstood.
2. Its coming manifest to all.
3. Heedless indifference ends in destruction.
4. Separation of closest ties necessary.

Introductory: This lesson should be studied in connection with the 24th and 25th chapters of Matthew and Mark 13th, which all deal with the same events—the destruction of Jerusalem and that of which it is a type, the second coming of the Lord.

1. The Jews looked for a Messiah who should be a temporal king, bringing all nations under Jewish dominion, and the Pharisees ask Jesus as a teacher of high repute, when the consummation of Messiah's kingdom should be. The reply is one hard for them to understand. That it is not a kingdom whose coming will be marked by signs open to observation, from which it may be said, "It has come," "It is here," or for which a definite time in history may be given. It is a spiritual thing, and its coming is within its adherents, working in unseen fashion upon the heart and life.

2. Lest His disciples should fail to understand the events which must precede His second coming, He tells them that the days will come, days of distress and suffering and persecution and death, when they shall look forward with anguished longing to the time of His return to them. Through these days of sorrow, they were not to heed the reports from various places of His coming, for their Lord's advent shall break upon the world with the suddenness and manifestness of the lightning's flash. But first must come the "many things" which He must suffer, His betrayal by one of His friends, His desertion by many, the shameful trial of the Just before the unjust, His assumption of the curse of him who hangeth on a tree, and the agony of His death in darkness. All these things lay before Him in the not distant future, and He directs their eyes to His rejection by His own generation.

3. Following this period of suffering would come a period of indifference and forgetfulness of God, like the days when Noah preached of the threatening danger, and his hearers pursued all the pleasures and avocations of life, eating and drinking, marrying and giving in marriage, with careless disregard to warning. Yet when God's time came, the heavens were opened and the fountains of the great deep were broken up, and the flood came and destroyed the earth. So it was in the days of Lot, when men ate and drank, bought and sold, sowed their fields and erected their handsome homes, caring not that God took note of wickedness.

Yet, by the fire and brimstone which fell from heaven, the Lord overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (Gen. 19:25.) So shall it be when the Son of Man is revealed from heaven, a judge and King, to punish all unrighteousness. In that day it will be too late to attend to any temporal interest; the going from housetop or field, to bring out property, the turning back like Lot's wife at Sodom, when infinite consequences depended on haste. He who shall value his natural life more highly than fidelity to Christ, shall suffer loss of eternal life with Him, but he who is faithful even unto death shall be rewarded in a life perfected and blessed hereafter.

4. In that day the closest ties of nature shall be severed. Two men, father and son, brothers or daily companions, shall be sleeping together; one has believed upon and loved his Lord, and responds with joy to His call, going to inherit the Kingdom prepared for him from the foundation of the world; the other is left to the punishment of the unbeliever. Two women will be grinding together the meal necessary for the household for the day; one is ready by preparation of heart for the Lord's coming, and goes to meet Him with glad welcome; the other has no part in the joy of His return, but in the outer darkness, everlasting fire and everlasting punishment of which the Savior tells us. (Matt. 25:41-46.) The disciples wish to know the exact place at which these events shall take place, but Jesus does not answer the question, telling them only that the eagles of God's judgment will be present wherever the guilty are found. "In this view, the accomplishment of the Kingdom is considered in its bearing on the impenitent and incorrigible; and we are taught that it can as little be located in a particular place as referred to a definite time." (Hiliss.) Whenever, or where in the perfection of God's plan, our Lord shall come, we know that it will be for the eternal joy and happiness of those who love Him and put their trust in Him.

"Sunrise will chase all the darkness away, Night will be changed to the brightness of day, Tempests will change to ineffable calm, Weeping will change to a jubilant psalm! Weakness will change to a magnificent strength, Failure will change to perfection at length, Sorrow will change to unending delight, Walking by faith change to walking by sight."

Scriptures: Rom. 14:17; Gen. 19:1-29; II Pet. 3:13; Jer. 23:5-6; Dan. 2:44-1.

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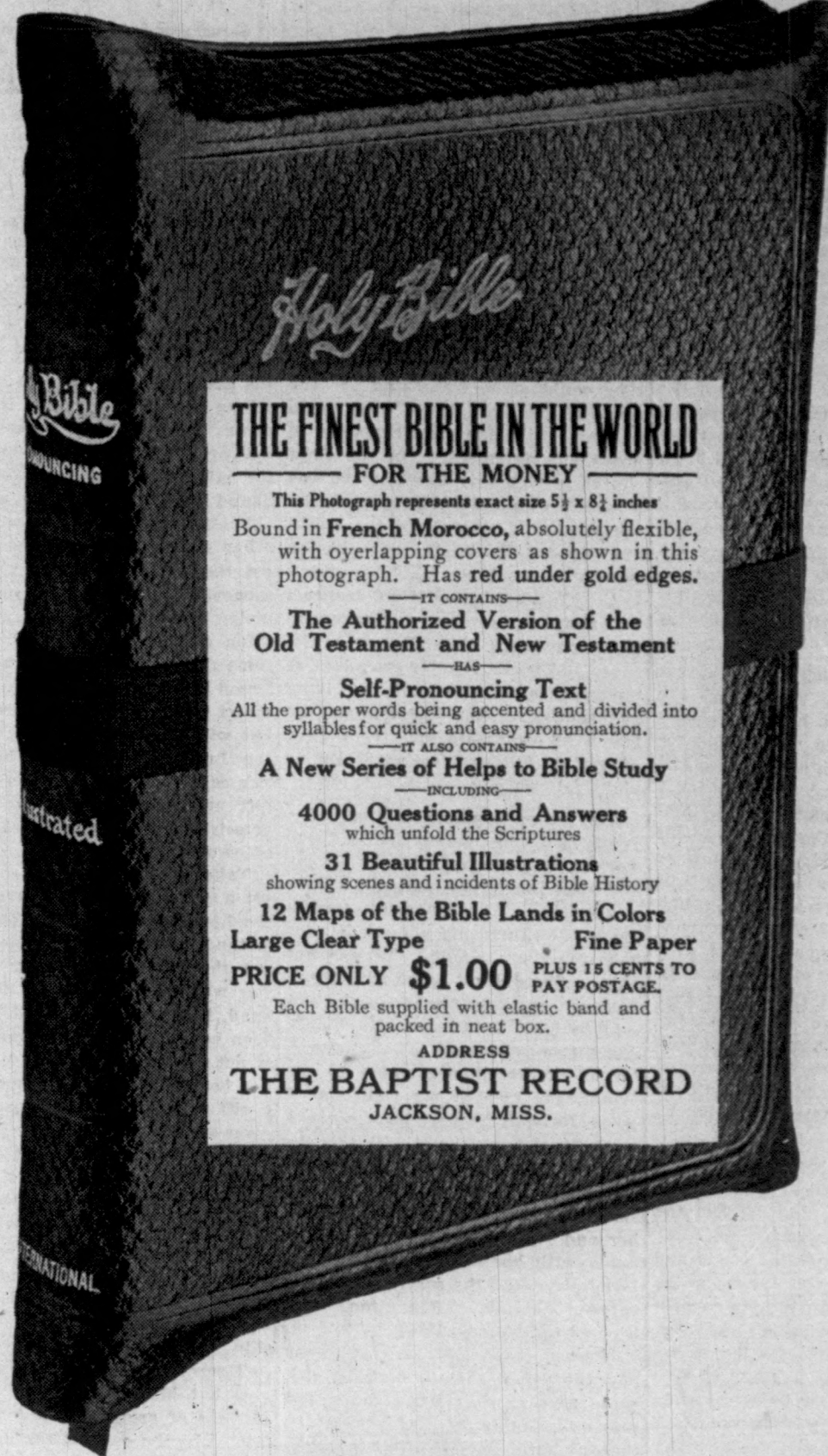
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ASSOCIATIONAL MEETINGS  
TIMES AND PLACES.

Gulf Coast Ass'n—Moss Point, June 10.  
West Judson Ass'n—Tupelo, September 1.  
Chickasaw Ass'n—Waynesboro, September 1.  
Pearl River Ass'n—Antioch, September 8.  
Tippah Ass'n—Academy, September 9.  
Oxford Ass'n—New Prospect, September 9.  
Copiah Ass'n—Georgetown, September 9.  
Columbus Ass'n—Siloam, September 11.  
Deer Creek Ass'n—Cleveland, September 15.  
Chickasaw Ass'n—Amaziah church, September 15.  
Zion Ass'n—Pilgrim's Rest church, September 16.  
Tishomingo Ass'n—Shiloh church, September 16.  
Mt. Pisgah Ass'n—Pine Bluff church, September 19.  
Bethel Ass'n—Good Hope church, September 19.  
Calhoun Ass'n—Concord church, September 23.  
Bogue Chitto Ass'n—Silver Creek, September 23.  
Union Ass'n—Piedmont, September 25.  
Rankin County Ass'n—Pelahatchie, September 29.  
Yazoo Ass'n—Harmony, September 29.  
Lauderdale County Ass'n—Meridian, Southside church, September 30.  
Oktibbeha Ass'n—Linwood church, October 3.  
Carey Ass'n—Natchez, October 3.  
Liberty Ass'n—Center Grove church, October 3.  
Lawrence County Ass'n—New Zion church, October 6.  
Aberdeen Ass'n—Pleasant Hill church, October 6.  
Mississippi Ass'n—Gallie church, Gloster, October 6.  
Central Ass'n—Clinton, October 7.  
Chester Ass'n—New Zion church, October 7.  
New Liberty Ass'n—Fellowship church, October 7.  
Yalobusha Ass'n—Cascilla, October 7.  
Strong River Ass'n—Macedonia church, October 7.  
Louisville Ass'n—Shiloh church, October 10.  
Pearl Leaf Ass'n—Mt. Hebron church, October 10.  
Jefferson Davis Ass'n—Bethany church, October 13.  
Kosciusko Ass'n—New Salem church, October 14.  
Hopewell Ass'n—Clifton church, October 14.  
Coldwater Ass'n—Como, October 14.  
Lincoln County Ass'n—Heuck's Retreat, October 16.  
Choctaw Ass'n—Mt. Zion church, October 16.  
Leaf River Ass'n—McLain, October 16.  
Monroe Ass'n—Center Hill church, October 20.  
Lebanon Ass'n—Brooklyn, October 20.  
Trinity Ass'n—Monte Vista, October 23.  
Harmony Ass'n—Rocky Point church, October 23.

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## THE SUPREME DEED.

By J. A. L.

I want to say "Amen" good and strong to what Dr. Lawrence has to say in a recent issue of The Record on "Our Present Task."

I do not believe him to be a pessimist, nor am I, but when we look the situation squarely in the face the facts will justify any pessimist in reaching a like conclusion. Our past methods have failed and all new ones will do likewise unless they are built on the right foundation.

Dr. Lawrence is unquestionably right when he says, "The present task before Mississippi Baptists is not raising more mission money, nor the raising of more money for Mississippi College, as important as both these are, but the supreme task is to learn the lesson of proportionate and systematic giving." This is indeed a great lesson and must be learned, but to my way of thinking there is a lesson primary to this that must be learned before the lesson of proportionate and systematic giving can or will be possible:

The lesson to which I refer is that of ownership. To whom does the Christian and what he belongs? And to whom is he responsible for the manner in which he uses what he has? In answering this question I will cite a passage of Scripture. Paul in writing to the Corinthians about the effect of sin said: "Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price; glorify God therefore in your body." (I Cor. 6:19-20.) From this Scripture we learn the Christian is not his own, but has been bought with a price, both soul and body through the blood of Christ and therefore he belongs to God by right of purchase.

If the Christian belongs to God, it follows that what he produces belongs to God also, and he has the same right to take his neighbor's hog for meat and his corn for bread and use it for himself and family as he has to take what he is able to produce and use all for selfish purposes.

The supreme lesson for individual Baptists and for the Baptists of Mississippi to learn is the lesson of ownership. If any Baptist in the State should purchase a horse and the horse should enable him to earn ten dollars in a week the owner would be justly entitled to the ten dollars—all of it except what would be required to feed and care for the horse. This, I admit, is a crude illustration but it fits, and if God through Christ, His Son, has purchased me, mind and body, and I am able to produce ten dollars with my mind and body in a week, it justly belongs to him. However, through His great grace He allows me to use enough of it to sustain both body and mind. He does, however, demand that I put a part of it into His treasury and if I re-

fuse or neglect to do so, I have robbed God and will sooner or later pay the price. When the prodigal boy came to be himself, but what the Baptists of the world need is to come away from self and come to God and learn anew the lesson of ownership.

I do believe when the Christian learns this lesson that he is not his own, but bought with a price, the question of proportionate giving will be settled for all time to come. I believe there are thousands of Baptists in our ranks who have made themselves believe they are not able to give, and therefore do not give. Now I do not believe that there is a single one of them so poor but what they could give something to the cause of the Lord if He wills to do so and I will sight two examples to prove my statement. In the First church of Memphis, Tenn., there was a woman who had to be supported by the charity of others, and the brethren did not think she was able or should be required to give anything to the church. She did not feel this way about it, however, and gave regularly one-tenth of her income to the cause and was a regular attendant at the public services and enjoyed giving and serving. She had learned the lesson of ownership and the matter of giving followed as naturally as night follows day.

The other example is that of a young lady in Wesson, Miss., who worked for seventy-five cents per day and paid house rent and supported a sick mother. The financial committee of the church did not ask her for help for they thought she was not able. She did not agree with them, however, and sent for her pastor and said to him: "Pastor, the finance committee overlooked me in the matter of church finance and I do not think they treated me right and I want to give twenty-five cents a week for the cause, and with this she handed me that amount. I took the money and thanked her and assured her that the Lord would bless her and He did, for she was always ready with her contribution and enjoyed attending the services and also enjoyed giving. She, too, had learned the lesson of ownership.

Now if these two, one a beggar and the other a frail working girl, could give to the Lord's cause and rejoice in doing so. I repeat it, there is not a Baptist in all the glorious land of God who is too poor to give something to the Lord's cause. If all the money that rightfully belongs to the Lord and that is now in the pockets of Mississippi Baptists was put into His treasury we would have enough and to spare, and the many questionable ways of raising money, such as church suppers, bazaars and Sunday eggs and many others would not be necessary. There are two things to be sought after in giving: First the giver, and second the gift. If we get the gift minus the giver we have made a step backward in the matter of missions, and

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this to my mind is one of the principal causes of our present condition in the mission cause. If, however, we get the giver plus the gift we will then make progress in the mission cause and the matter of borrowing money would be a thing of the past—and it should be.

Possibly some one would like for me to explain just what I mean by the giver plus the gift, and the gift minus the giver. Here is what I mean: Take for example the woman who promises to give the Sunday eggs for missions, and she feels duty bound to give them, but under no obligation to give eggs gathered on other days. Now in this case you get the gift but not the giver, and sooner or later even the matter of giving the Sunday eggs will be a thing of the past. Now take this same sister and let her learn well the lesson of ownership and she will not resort to the Sunday egg proposition but will soon be giving regularly as the Lord has prospered her. In this case you have the giver plus the gift and are working on the progressive method based on right ideas of ownership.

Take another example: If you get a dollar out of a man either by the high pressure or the cork-screw methods you have gotten the gift but not the giver, and sooner or later you will lose both. On the other hand, if you show a man that he has been bought with a price and that he is not his own and he and what he has belong to the Lord, and you get a gift from him you have gotten the giver and the gift and he will grow in the grace of giving, for this is the Scriptural plan. Does not Paul say something about giving themselves first to the Lord, then to us?

The unconverted will give but his gifts will grow smaller and smaller and finally stop. The Christian who has not learned the lesson of ownership may, under high pressure or cork-screw methods, be influenced to give but his gifts will be irregular and out of proportion and will soon fall. In the case of the unbeliever and the Christian who has not learned the lesson of ownership, you will have the gift but not the giver. Now let me conclude by saying that the Christian who has learned well the lesson of ownership and obligation will give systematically and proportionately and will enjoy doing so because he loves his Lord.

Giving, apart from a right conception of ownership and in the spirit of worship is not giving. Therefore right giving and right worship are inseparable. Now may the Lord bless Brother Lawrence in his great work and help every Baptist in all

the world to learn the lesson of ownership. Meridian, Miss.

## DEATHS.

## REV. F. R. BURNLEY.

Brother F. R. Burnley was a noble man, a pure Christian gentleman, a most earnest preacher.

It gives me great sorrow to think of his being with us no more; but our Heavenly Father knew best, so on May 16 He took him.

Brother Burnley was a member of the French Camp Baptist church, of which it is my privilege to be pastor. We shall miss him. His church and community loved him. He was very useful and much honored in the Chester Association.

He leaves a wife and a number of children to mourn his loss.

"Servant of God, well done."

M. J. DERRICK.

## AILEEN PORTER HAMMOND.

This rare Christian character departed earthly life May 7, 1914, aged 30 years. She was the daughter of Rev. Thos. Porter, Methodist pastor, Olive Branch, and grand-daughter of Rev. J. W. Echols, Senatobia.

In early life she professed faith in Christ, and united with the Bethel Baptist church, Tate county. From childhood she had a passion for soul-winning, her father stating at her funeral that she had led more souls to Christ than any other person of her years he had ever known. In 1908 she volunteered for the foreign mission field, and entered the training school, Louisville, graduating in 1910. For lack of funds the board was unable to send her then, and while waiting she was married to Mr. A. A. Hammond, a lawyer, who has since entered the Baptist ministry, holding pastoral work at Monroe, La. Her remains were laid to rest in Bethesda cemetery, Senatobia.

A. T. CINNAMOND.

## SHE WAS SMOTHERING.

Rockford, Ala.—Mrs. M. C. Paschal, of this place, says: "I was taken with nervous prostration, and had headache, backache, pains in my right side, and smothering spells. I called in physicians to treat my case, but without relief. Finally, I tried Cardui, and it gave perfect satisfaction. I recommend it to every sick woman." Are you weak, tired, worn out? Do you suffer from any of the pains peculiar to weak women? Cardui has a record of over fifty years in relieving such troubles, and will certainly benefit you. It prevents those frequent headaches, and keeps you up, out of bed, feeling fresh and happy. Try Cardui.

## HENRY ASA VAN LANDINGHAM—AN APPRECIATION.

I first met Asa Van Landingham at a session of the Columbus Baptist Association at Bethesda church near Crawfordville, Miss., in the summer of 1889. I had just begun to teach at Mississippi College, and was then soliciting students. It required little effort to persuade the boy to attend college, as his father was alike solicitous. Asa entered the sophomore and graduated in a large class as one of the honor men in 1892.

After graduating he went to Georgia as principal of a fitting school and the next year I followed him to the same state. Then he went to California as a teacher of French in a ranch-school for wealthy Eastern boys. Though associated with him many years since, I am just realizing that he was ill all those years of work and anxiety; but like Sidney Lanier, he never complained and hid his sorrow and fatal secret in his own bosom. In the meanwhile he had been given a fellowship and received his degree at Harvard. The next year he was elected professor of English in Mercer University where he resigned in 1910 to accept the professorship of English language in Richmond College, which he conducted with brilliant results till the rapid progress of his disease caused him to retire to the Adirondacks for open air treatment. But this effort was in vain and his useful life has just closed, a victim of the great white plague. Our lives touched in so many points that I deem it a sacred duty and blessed privilege to write this appreciation of him.

Prof. Van Landingham's father and my father were long-time friends and true yoke-fellows in the service of their Master. They were moderator and clerk of the Columbus Association for a score of years and lived all their adult lives in neighboring towns, the one in West Point and the other in Starkville. Each was a frequent and welcome visitor in the home of the other. Hence it was natural that sons of such friends should love each other, share their joys and hopes and sorrows. When my father had finished his task and was called to his reward his friend came to perform the last office and pay tribute to his memory; and when in turn the other servant of the vineyard, worn in service, was summoned to receive his hire it was my privilege to contribute some comfort to his bereaved.

And now the messenger of death has come this way and taken the shining mark. I can hardly realize the strange dispensation and as his godly mother expressed it, "We hoped that the Lord, by His miraculous power, would raise Asa up." But He otherwise "moves in a mysterious way His wonders to perform." The parallel between the brilliant though evanescent lives of John Keats and Asa Van Landingham is so marked that Shelly's tribute to Keats parallels my sorrow for my friend:

"I weep for Adonais—he is dead. Oh, weep for Adonais, though our tears Thaw not the frost which binds so dear a head! And thou, sad hour, selected from all years—

To mourn our loss, rouse thy obscure compeers, And teach them thine own sorrow! Say: 'With me Died Adonais; till the future dares Forget the past, his fate and fame shall be An echo and a light unto eternity.'"

May God whom my friend served, comfort and bless his saintly mother and noble brothers, whose kindly ministering during the last days brought peace and consolation to their beloved.

J. F. SELLERS.

Mercer University.

## THE PIANO BUYERS' GUIDE

If you are interested in the purchase of a Piano or Player-Piano you should by all means write for a free copy of the booklet which has been issued by the Management of the Baptist Record Piano Club. It is the clearest and most logical guide for piano buyers and fully explains how to secure the best in quality at the lowest possible cost.

The price which you pay for a Piano or Player-Piano usually includes the cost of manufacture plus the cost of distribution through dealers and agents. The Club booklet explains how, by forming a syndicate of one hundred buyers and by having the pianos shipped direct from the Factory, we are able to reduce the cost of manufacture and cut out all of the unnecessary expense in distribution.

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If your home is in need of a high-grade Piano or Player-Piano write for this Club catalogue. It will be the means of saving you approximately one-third the price and will insure your perfect satisfaction in every particular. Address the Management, Ludden & Bates, Baptist Record Piano Club Dept., Atlanta, Ga.

## COLUMBIA.

I have been busier this spring than ever in my life. God has seen fit to give us some good meetings. I was with Brother Thompson at Sumrall for ten days where we had nineteen to unite with the church. This is a fine pastor and noble people. At Bude we spent two weeks and closed with forty-two additions, twenty-eight of whom were men and women. By faith, God gave us a great victory. Brother J. R. Kyzar is the efficient and true pastor.

The first of May we closed a great meeting at Kentwood, La., where Rev. R. R. Jones is pastor. This is a noble church and one of the best preachers in the State. The results were eighty-one additions and over \$3,000 raised to build Sunday School rooms to the church.

During the meeting Brother and Sister Jones lost their sweet little two-year-old girl. This was sad indeed, to see her leave them, but God always knows best. This loss is heaven's gain.

Yesterday we buried little Phil Drummond, the six-year-old son of Brother and Sister N. R. Drummond. Little Phil was playing in the front yard and pulled a pot of flowers over on himself and died within thirty minutes. Columbia has never been so sad over the death of anyone be-

fore. Little Phil was a favorite in the town and loved by every one who knew him. The sympathy of the entire city goes out to the heart-broken parents. The floral offerings were the most beautiful ever seen in Columbia. God bless the family.

Dr. Christian will come to us for a two-weeks meeting, beginning May 31. Please pray for us.

W. E. FARR.

Columbia, Miss.

## Dorothy Page

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"DOROTHY PAGE" is a story by Dr. E. B. Hatcher of a beautiful young woman's conversion to the Baptist faith. With her open Bible and all the help she can command from books and teachers, she decides for herself. It is scholarly, fine-spirited, conclusive. Printed on a high grade of featherweight, egg-shell paper. Contains nearly 200 pages, and is beautifully bound in dark silk cloth with headbands. An oval pastel painting of the heroine is on the front cover of the book. Although the book might easily have sold for \$1.25, it is being sent post-paid for 60 cents.

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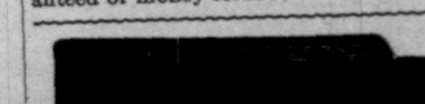
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The Baptist Record Jackson, Miss.

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## A BOY'S POCKETS.

By Virginia Baker.

The contents of a boy's pockets are a pretty good indication of the boy's character, and any mother who studies them carefully will find food for thought and plenty.

The boy who loves nature will fill his pockets with pebbles, shells, bark of trees, bug worms, in short, with anything that he desires to study. One boy of my acquaintance went to school with a couple of snakes in his pocket, but to his great sorrow the reptiles shared the fate of Mary's lamb.

The boy with a mechanical turn of mind will be pretty apt to treasure in his pockets a good sharp knife, a six-inch ruler, a pencil, and some bits of wood, wire and twine, says The Mother's Magazine. He will also be apt to have a half-dozen queer contrivances, the result of his inventive genius.

The idle, thoughtless boy will put anything and everything into his pockets, with no regard for "rhyme or reason." Articles, wholly worthless, will predominate.

The degenerate, and the boy who has fallen into bad company, will treasure cigarette stubs, cigarettes and matches, broken pipes, tobacco, bad pictures, and bad literature. Oh, mother, if you suspect your boy of evil, search his pockets, for they will reveal the truth.

The teacher in our great public schools realize clearly that to know a boy one must know his pockets. They have made some astounding discoveries, some pathetic ones, and some that were magic, indeed.

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Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with a eruption for years and one box of Tetter cured me and two of my friends. It is worth its weight in gold." Tetter quickly relieves the skin diseases including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at drug stores or by mail from Shuptrine Co., Savannah, Ga.

## ANNOUNCEMENT.

An International Summer Training school for Sunday School workers will be held at Crystal Springs, July 15 to 21. The purpose is to give special training in the various departments of Sunday School work to those who have the time to spend a week at this delightful resort. Among the speakers on the program are Rev. Frank Nelson Palmer, D. D., Winona Lake, Ind., teacher of English Bible and author of "Search Series of Bible Textbooks," Rev. Geo. D. Booth, Laurel, Miss., pastor First Presbyterian church; Rev. W. A.

Borum, Jackson, Miss., pastor First Baptist church; Rev. B. F. Lewis, Crystal Springs, Miss., pastor First Methodist church; W. Fred Long, Jackson, Miss., general secretary.

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If you were the owner of a Mineral Spring which had restored your own health, and if you received thousands of letters like the following from other sufferers, wouldn't you guarantee "Satisfactory Results or Money Refunded," just as I do? You certainly would. Read these letters and accept my guarantee offer printed below.

Dupont, Ga., Nov. 25, 1911.

Shivar Spring, Shelton, S. C.—Gentlemen: I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant. Augustus Dupont.

Jacksonville, N. C., July 1, 1911.

Mr. N. F. Shivar, Shelton, S. C.—Dear Sir:—This wonderful water has cured me of severe pains in my back and head after twelve years' suffering and with no results from medicine and doctors' treatments. This is indeed a wonderful water. Yours truly, Mrs. M. E. Gurganus.

McCall, S. C., R. F. D., Sept. 5, 1911.

Mr. N. F. Shivar, Shelton, S. C.—Dear Sir:—The ten gallons of water shipped me on Aug. 24th did me so much good. Please send ten gallons more by first express. Would like to have agency. This water has relieved me of chronic indigestion. Was living on raw eggs and milk. Now I am eating anything I want without bad affects. I do not hesitate to recommend this water to all chronic sufferers of stomach troubles. Please give my order prompt attention and ship to Gibson, N. C., and oblige, Yours truly, H. W. Stubbs.

Scranton, S. C., Nov. 21, 1911.

Mr. N. F. Shivar, Shelton, S. C.—Dear Sir:—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral water was entirely cured of the horrible disease. Yours respectfully, J. D. McClam.

Columbia, S. C., Aug. 11, 1911.

Mr. N. F. Shivar, Shelton, S. C.—Dear Sir:—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. My physician, who is a good one, seemed to do very little good. Rev. A. J. Foster, pastor of Shandon Baptist church, of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring, she was apparently relieved and had regained her appetite. She has suffered no ill effects of the trouble since. Please publish this for the benefit of sufferers. J. P. Draffin.

P. S.—I suffered for eight years with kidney trouble and inflamma-



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tion of the bladder. After using this water only a few days I am entirely relieved and suffer no more effect of the trouble whatever.

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